

*Pacific Union
Religion
Berkeley, Calif.*

The American Friend

Old Series
Vol. XXXV. No. 48

NOVEMBER 29, 1928

New Series
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ON THE HORIZON OF THE CHRISTIAN CHURCH

NEW SCRIPTURES FOR THE BLIND AVAILABLE

The American Bible Society is publishing for the Blind the first interpoint edition of the Standard Revised Version of the Old Testament in Revised Braille, Grade 1½. There will be fifteen volumes in the new standard size, 11 x 11 inches. The Scriptures will be supplied at 50 cents a volume, the lowest price ever offered. This has been made possible through the use of new methods of embossing and binding. The American Bible Society is also supplying its present edition of the Small Volume of Scripture Passages, designated by the Blind as their Pocket Bible, at 25 cents a copy instead of 50 cents as formerly. The Society continues to supply volumes of Scripture for the Blind in other editions and systems at \$1.00 a volume. Scriptures for the Blind are supplied by the American Bible Society at considerably less than cost and these prices will obtain so long as the Society's appropriation for this phase of its work will enable it to meet the difference between the cost and sale price. Further information may be obtained from the American Bible Society, Bible House, Astor Place, New York City.

BENDS TO INFLUENCE OF CHRIST'S SPIRIT

A Canadian missionary, Mrs. H. C. Watts, transferred from the disturbances of northern China to peaceful Japan writes: "Japan seemed at first to offer dull contrast to our old field. No war. No bandits. Everything worked like clockwork in a perfect system of law and order. Trains started on time. Streets blazed forth cleanliness. Where was the filth and squalor and poverty of our former days? We missed the squeaking wheelbarrow, the friendly donkey, the street calls, and all the other things that had grown dear and familiar to us in China. Efficiency seemed written over everything, and this, to our Chinese eyes, ears and noses, spelt dullness." After six months in Tokyo, she went to a small Japanese city, from which she writes: "We are tremendously happy to be here. To anyone coming from

China where crowds throng our meetings, the work at first seems very slow. But the longer one is here, the more convinced one is that the work is solid and lasting. One by one, they are entering the Kingdom, and little by little the nation is bending to the influence of the Spirit of Christ. Young men and young women are reading—thinking—questioning—and God is working in their hearts. There is nothing spectacular about it. Step by step, stage by stage, the new world is being created; and we are glad that we are here to help in this magnificent task."

INCREASE IN COLLEGES FOR NEGROES

Colleges for Negroes in the United States more than doubled in number and their enrollment increased over six-fold during the last ten years, according to a report just issued by the Federal Bureau of Education, after a comprehensive survey of Negro colleges and universities. In 1916 there were thirty-one Negro institutions offering college work, according to the survey, while in 1926 there were seventy-seven schools doing college work, wholly or in part. In 1916 the Negro college enrollment was 2,132; in 1926 it had increased to 13,860, a gain of 550 per cent. In the latter year 1171 degrees were conferred, of which 211 were graduate and professional degrees. Meantime the income of these institutions had risen from \$2,283,000 to \$8,560,000 and the endowment from \$7,225,000 to \$20,713,000. Property values had gone from \$15,720,000 to \$38,680,000, due chiefly, according to the report, to new construction and improvements. Of the 1926 income the several states appropriated \$2,205,521, or twenty-seven per cent, and the federal government \$485,520. Endowment funds yielded \$1,028,000, and \$1,068,000 was received from white and colored churches, \$984,000 from gifts, and \$1,659,000 from students fees. The so-called land grant colleges, which feature agricultural, industrial and mechanical training, were the chief beneficiaries of state aid. The Negroes themselves are making a worthy contribution, having established sixteen colleges and universities which they own, administer, and in large degree finance. To the support of these institutions the churches are contributing \$395,347 and the students are paying \$272,589 in fees. While the capital investment in these Negro owned colleges is not so large as in some other groups, the amount is creditable, says the report, and by determined efforts the organizations in control have raised funds for extensive improvements carried out during the last five years.

THE CRISIS MONTHS

The next four months will determine the future of much of the mission work of Friends.

In eight months, Friends have given \$35,667.24 leaving \$65,381.54 to be raised by March 31, 1929—or \$16,345.29 a month.

This can be done IF Friends all over the Five Years Meeting will take immediate steps to bring up back pledges and secure regular cash offerings for United Benevolences.

American Friends Board of Foreign Missions

101 South Eighth Street
Richmond, Indiana

MOVEMENT IRRESISTIBLE AS THE TIDES

Instances of missionary progress last year contained in the Survey of the American Board's work includes the announcement that a home magazine is about to be published in Turkey with the cooperation of Turkish writers. It will be the first magazine of its kind in that country. At Satara, India, "in a conservative and entrenched Hindu area," contributions were received from Jains, Parsees, Hindus and Moslems as well as Christians toward a new church building. Chinese principals have been put in charge of most of the American Board schools in China and requirements have been met to secure registration of the schools under the new Nationalist government. The Kumiai churches founded by the American Board in Japan have completed a fund of \$200,000 for superannuated ministers. Frank G. Laubach, Ph. D., American Board missionary serving as professor at the Union Theological Seminary, Manila, P. I., has launched a national Filipino literature movement. A new mission field has been entered in Portuguese, East Africa. At Johannesburg, Rhodesia, was opened the interdenominational Bridgeman Memorial Hospital, the first in South Africa for African women. The dormitories for girls at the new location for the American schools in Sofia Bulgaria, have been completed and will be occupied this fall; the location is "a beautiful site under the towering peak of Vitosha." A gift of \$200,000 from the estate of Charles M. Hall has been received for Antolia College removed from Armenia to Salonica, Greece.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXV. No. 48.

NOVEMBER 29, 1928

New Series
Vol. XVI. No. 48.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

EDITORIAL

The Measure of Our Devotion

THE HOLIDAY season is close at hand. Already Christmas trees heavily loaded with candy, tinsel, and toys are to be seen in store windows. The daily papers are carrying full page displays of Santa Claus with the announcement that he is scheduled to appear at a certain store with a present for every child in the community. At home small children are counting on their fingers the days until Christmas will come and are putting themselves to sleep on the happy expectation of engines, dolls, and "lots of things." Christmas committees are being appointed to find and work up some "new" program for Christmas eve. Ministers are beginning to cast about in their minds for an appropriate message for the Christmas season.

Yes, Christmas is close at hand. It will bring perplexity to some whose pocketbooks are so much smaller than their hearts. It will bring swollen coffers to many a store on Main Street. It will bring good cheer and festal fun to many a hearth. And to many it will bring a fresh sense of the never failing, never defeated, ever giving, ever seeking love of our Heavenly Father as revealed in his priceless gift to the world away back yonder in Bethlehem's crude rock stable:

And as one meditates upon the age-old yet ever new day that is so rapidly coming out of the tomorrows into the todays, the question comes knocking at the mind's threshold, just what will the Christmas season mean to the multitudes of people in so many parts of the earth who hope to hear through the lips of Friends those words of the angels, "On earth peace among men."

Scattered from the fringes of Colorado and Oklahoma to the uttermost parts of East Africa are American, Mexican, Indian, Jamaican, Cuban, Palestinian and African Friends who are linked up with the Five Years Meeting through its Boards and agencies. And they look to Friends who know the Christ to share with them the joys of Christmas. And then there are multitudes just beyond these Friends who await an invitation to join the Friendly circle and share its joys with the others.

The true spirit of Christmas finds its perfect expression in giving. Fathers and mothers and brothers and sisters and friends will give as an expression of love and devotion. They will find their incentive in the love of the Father who made Christmas possible. May it not be that these same fathers and mothers and brothers and sisters and friends may stretch their family circle to include their brethren in other parts of the earth.

Can it be that the measure of our love and devotion will be registered in part, at least, in our giving to the united activities of our own church? We have begun to

give to the united budget. Shall we not give full expression to our devotion to Christ and his cause by pushing the united budget receipts higher and yet higher during the Christmas season?—B. W. B.

From An Outgoing President

IT HAS long been a political axiom in this country that an outgoing president is a weak president; meaning, that following the election of his successor in November, he can do little more than mark time during the remaining four months of his administration. In his Armistice Day speech, President Coolidge showed clearly that he does not propose to follow this tradition. In fact he has never spoken so positively and even aggressively, on certain topics of vital import, as on that occasion. We have read his speech with mixed emotions. He said some things that needed to be said, and he said them well. His following diatribe against war could hardly be improved upon:

The whole essence of war is destruction. It is the negation and antithesis of human progress. No good thing ever came out of war that could not better have been secured by reason and conscience. Every dictate of humanity constantly cries aloud that we do not want any more war. We ought to take every precaution and make every honorable sacrifice, however great, to prevent it. Still, the first law of progress requires the world to face facts, and it is equally plain that reason and conscience are as yet by no means supreme in human affairs. The inherited instinct of selfishness is very far from being eliminated; the forces of evil are exceedingly powerful. The eternal questions before the nations are how to prevent war and how to defend themselves if it comes. There are those who see no answer except military preparation. But this remedy has never proved sufficient. We do not know of any nation which has been able to provide arms enough so as always to be at peace. Fifteen years ago the most thoroughly equipped people of Europe were Germany and France. We saw what happened.

More specifically, President Coolidge gave an arresting picture of the stupendous cost to this country of the last war. Allowing for foreign debt expectations, up to the present it figures thirty-six and a half billion dollars and he estimates that with what has been paid out and what is already apparent it is probable that our final cost will run well toward one hundred billion dollars, or *half the entire wealth of the country when we entered the conflict*. No homily on the evil and futility of war is required as we face such a situation.

Very bluntly, too, did the President say some things to European peoples. We are not prepared to defend all of them, either from point of fact or of tone in which they

were stated, but some of his admonitions were undoubtedly timely and it is to be hoped, profitable. European nations were plainly told that they could not expect full and free cooperation from the United States while they continue to pile up armaments in preparation for future war.

All this is very good, but we are wondering how Europe will react to the threatened pressure with which President Coolidge backs up his admonition—the plea for and a virtual threat of more big fighting cruisers of our own. His case for a bigger United States Navy reads plausibly to Americans but the British viewpoint is just as plausible across the water. It is a complicated technical tangle, for an interpretation of which the layman, including the President, is dependent upon the Navy experts who are by no means free of the onus of special pleading. In brief, while exorcising the war demon and pleading for peace, the President resorts to preparedness for defense.

After making his defense plea, including a plea for more big cruisers, the President, later in his speech in advocating the Multilateral Treaty, declares for a higher preparedness. "It is beside the mark," he says, "to argue that we should not put faith in it. The whole scheme of human society, the whole progress of civilization, requires that we should have faith in man and in nations. There is no other positive power on which we could rely. All the values that have ever been created, all the progress that has ever been made, declare that our faith is justified."

No other positive power on which to rely? Then why this reiterated demand for a big navy? We confess to being mystified by the President's apparent contradictions. Can we blow convincingly for armament in one breath and for faith in men and nations in the next? President Coolidge declares for the American trilogy of "preparation, limitation and renunciation," yet these three are as difficult to drive together as the fabled steeds of old. They are not to be driven to the same chariot.

To be sure, we are told that to be ready for defense is not to be guilty of aggression; that we can have military preparation without assuming a military spirit. That's what other nations say, too, and we all continue in the vicious circle of competitive preparedness. Some day some nation will cease trying to do the impossible, in mixing faith and preparedness; will rise to the heights of moral grandeur by renouncing the very enginery of war and by putting its defense in the spiritual forces of faith and love. Would that that nation might be ours, and now, in the unqualified support of the Multilateral Peace Pact. In speaking to his own people, Prime Minister Baldwin of Great Britain recently said, "We must either keep faith with the spirit of the pact that we have signed, or in time we must go down the steep place altogether like the Gadarene swine and perish eternally." May we sign it and sign it quickly, in spirit and in truth.

Stewardship of Time

BY HARVEY JONES

This paper was read before the Workers' Conference of New England Yearly Meeting, on Stewardship, at Lawrence, Massachusetts, October 31, 1928. At the request of the Conference it was submitted for publication to THE AMERICAN FRIEND.

AMONG the different subjects we shall consider in our discussions of the application of the principle of stewardship, this one may at least claim the distinction of being the one which has a universal application from which none of us can escape. Those of us who have no money may with delightful unconcern pass on to our wealthy brother the challenge of the stewardship of money; and the untalented one, if such there be, may find satisfaction in noting how well the idea of the stewardship of talents fits that gifted and capable neighbor; but in the matter of time there can be no such shifting of responsibility. The twenty-four hours of my day, the seven days of my week, the twelve months of my year are exactly the same as those of my brother man, and the responsibility for the right understanding and the right use of these is the same for millionaire and pauper; for the sage and the peasant.

FINDING TIME—AN OLD PROBLEM

The problem of the right understanding and use of time is by no means a modern problem, however it may have been aggravated and complicated by modern conditions. Thousands of years ago, one offered a prayer which might well voice the desire of every 20th century Chris-

tian: "So teach us to number our days that we may apply our hearts unto wisdom." This prayer of one of old should be a rebuke to those who feel that in some way our generation has had imposed upon it a new and particularly difficult problem in the matter of the use of our time.

I presume that in this conference of Christian workers the matter that is weighing heavily on our hearts and minds is the fact that the interests of God's kingdom are apparently suffering today from the crowded condition of people's time almost more than from any other cause. Day after day, from hundreds of lips, the ears of the patient God and the ears of impatient pastors and workers must listen to the familiar refrain, "I should be glad to do this, but—my time is so full"—words always spoken as innocently as if it were an entirely new condition that no one else had ever experienced. Sometimes the refrain is varied by adding, "We are living in such a rushing age," or perhaps again by the very brilliant suggestion that "it seems that we need several more hours added to our days if we are to get things done."

In dealing with this situation it is quite important that we shall determine to what extent the condition is real and how far it is imaginary. It is the easiest thing in the world to work ourselves into a fever of fussiness over a situation that does not exist. The proverbial hen with one chicken honestly imagines herself to be the busiest and most oppressed fowl in the barnyard. The parable of the Great Supper is evidence that in Jesus' mind the plea that was made of the pressure of home duties, social obligations

and business interests had no bearing whatever on the real issues but were only miserable excuses that conveniently served the purpose of the invited guests who had no real desire to go to the supper.

Can we honestly believe that our time is any more occupied with legitimate interests than that of our grandfathers whose home duties included hundreds of operations which the age of machinery has entirely eliminated? We attribute the rush of the age to the coming of machinery and the automobile, whereas, by any logical methods of reasoning, these time and labor-saving institutions should simply be releasing great stores of time and energy for unselfish service. That the lack of time in itself is not the real obstacle is shown by the fact that the man to whom we instinctively turn when we wish to ask for a piece of service, the man who makes the least complaint about his time being crowded, is not the man who has an abundance of leisure, but rather the man who is known as the busiest man in the community. Our experience is that the excuse of lack of time is just as prevalent when the mills are closed and people are idle and clamoring for work as when every one is working ten or twelve hours a day. No, God made no mistake when he made the day twenty-four hours in length, and people do find time for the things they really wish to do.

RIGHT EVALUATION OF TIME SUPREMELY IMPORTANT

But while recognizing that the difficulties in this matter are largely of our own making, we must also recognize that the question of the right evaluation and disposition of our time is a question of supreme importance for it is the problem of Life itself. "Our todays and yesterdays are the blocks with which we build," and as the inscription on an old sun-dial tells us, "On this moment eternity depends." We must recognize, too, that with most of us, however sincere may be our desire to use our time in the right way, the multitude of *things* do crowd in upon us, often bringing confusion and bewilderment and we long for some rule or principle to guide us in rightly adjusting the mass of interests that demand our attention. Many times we imagine our days are full when in fact they are only "cluttered"—a confused, disarranged mass of details without plan or purpose and what we need is simply a plan of arrangement.

I presume that one of the answers we have most frequently given to the problem is that we should put the Lord's work *first*. "Less time for the world and more for Jesus." We emphasize the importance of worship and Christian service and say that these most important interests should have the first place because they are most important. This observation seems so obviously true that we hesitate to question it, but I am convinced that we need to go deeper than this. What we need is a reordering of our whole lives on the basis of the stewardship of all our time. When we say we must give more time to Jesus' work and less to our own work we are dividing life into two competing parts and one of these parts must be promoted at the sacrifice of the other. I do not believe that our Lord ever intended that our lives should be thus separated into rival compartments, but rather that in him our lives should be completely unified.

The Jews of Jesus' day had life very carefully divided into the things that were holy and the things that were common. There were holy places, holy days, holy men, holy food which must be regarded in an entirely different way from the common run. The result of this attitude was to produce a superstitious idolatry toward the things

that were holy while in the use of the common or secular things there was often no sense of responsibility whatever.

Amos, in his day, found the same attitude when people were saying, "When will the new moon be gone that we may sell grain? and the Sabbath, that we may set forth wheat, making the ephah small and the shekel great, and dealing falsely with balances of deceit; that we may buy the poor for silver and the needy for a pair of shoes, and sell the refuse of the wheat?" (Am. 8:5-6.)

On the other hand this distinction between the sacred and the secular has led many devout souls to desire to withdraw from the things of the world that their time might be wholly occupied with spiritual interests. Thus Thomas A. Kempis cries, "O that we had nothing else to do but always with our mouth and whole heart to praise our Lord God! O that thou mightest never have need to eat or drink or sleep but mightest always praise God, and only employ thyself in spiritual exercise. Thou shouldst then be much more happy than now thou art, when for so many necessities thou art constrained to serve thy body! Would God there were not these necessities but only the spiritual refreshments of the soul, which, alas, we taste too seldom!"

In this day when people's lives seem to be so completely secularized, one can easily sympathize with this good saint and wish that there might be some such yearning in our day for more time for spiritual exercise; and yet how much better if he had learned the deeper lesson of the spiritual value of all life's duties; if he had realized the meaning of the Christian teaching that whether we eat or drink or whatsoever we do, we may do all to the glory of God.

The attitude of Jesus toward these different interests of life was not to destroy the regard and reverence for sacred places and sacred days, but to lift all life to this same level of sacredness. Not only for special days and for special forms of service are we responsible to God but *all* our time belongs to God and for its proper use we are responsible to him. It is not enough that *more* time shall be found for God's service, but that all our time shall be brought under the perfect domination of the will and purpose of God.

"All for Jesus, All for Jesus, All my being's ransomed powers

All for Jesus, All for Jesus, All my days and all my hours."

(To be continued.)

All in a Summer

BY ALICE L. DIXON

THE SUMMER just past I had the marvelous privilege of visiting the mainland of Asia. Though I had not as much background as I wished for the understanding all that I saw, I want to share with you some of my most vivid impressions.

The countries I visited were Korea, Manchuria and China. In the last named country I spent most of my time in Peking. All the people with whom I came in contact were most kind and friendly which goes far toward making me believe that in nine cases out of ten one will be treated in a friendly manner if one shows oneself a friend.

Each of these countries has its own troubles now, so it really was not an ideal time for visiting them, and yet my

impression is a most hopeful one. In the two countries where I stayed for a while, (I only stopped briefly in Manchuria) I found keen young people with their minds alert trying to think earnestly about their country's problems. I cannot tell to what conclusions they may come but I am willing to trust their judgment for I believe they are sincere. Moreover I think young folk everywhere—and older folk too for that matter—can help them by learning about their countries and trying to understand their viewpoint.

Out of China's past glory, two things impressed me tremendously. One was the great "Altar of Heaven" where the Emperor as the High Priest sacrificed to the Invisible Deity. He prepared himself for this great semi-annual ceremony by a rigorous fast of three days. When the famine devastated his land or any other national calamity befell the Empire, the Emperor as "Son of Heaven" was the expiator for the afflictions visited upon his people by Heaven and he publicly held himself responsible, offering prayers in the beautiful temples of this same great park which contains the Altar. When one looks on this great altar of pure white marble with no roof save heaven's own dome as it stands there in the great quiet, one has the utmost admiration for people who had such a lofty conception of the Deity and wonders whether the god-idea of these people was not a partial grasp of the true God.

The other was the great reverence paid to the Chinese

classics. As I looked upon the "Hall of the Classics," surrounded by the small cells where in days gone by young people studied so diligently their masterpieces of learning, which are graven in those artistic Chinese characters on great tablets of stone facing the study cells, I fancied that such veneration for the best thought of their sages must count for good. Just the sight of the beautiful gateway through which one enters the grounds of the "Hall of the Classics," gives one an idea of how people felt towards Confucius and the other sages.

All pagan do I hear one say? Perhaps! but given such a heritage from the past, together with the spirit one sees as he casually goes about among Chinese people—just real character, human sympathy and interest—one feels in spite of beggars, ignorant masses (who by the way are being educated) and poorly cared for Nationalist soldiers who are just beginning to do things constructively, that there is hope for China's taking her rightful place among nations. May other nations help her instead of having their eyes so much upon her great material resources which after all should be developed by China's own people.

In these beginning years of the twentieth century, a world has been born which is greater than any of the nations which compose it. Shall we make ourselves familiar with this world idea?

Tokyo, Japan.

The Mission of the Church

Dedication Sermon Given at West Richmond, Nov. 18, 1928

BY CHARLES M. WOODMAN

THE MODERN world is one in which vast distances have disappeared and now we have one world community. The world is a neighborhood with back yard fences down except for immigration laws, and front yard fences are gone except for passports and tariffs. The world neighborhood is here, but the world brotherhood is yet to be. Man is quick to respond to human need in certain areas as when a ship goes down at sea; but on occasion we can mob individual homes in the name of race or religion, and we can murder millions in cold blood and justify ourselves in the name of patriotism. Here surely is a real task for the modern church.

Industrialism has smothered individualism. Personality is no longer sacred because it was made in the image of God. We have done away with human slavery, but the Emancipation Proclamation has yet to be written for the freedom of man's spirit in all the areas of human experience. Here is a task for the Church.

This old world is engrossed with what it can see and handle and taste. Only a relative few pause habitually to look for evidences of the form and listen for the voice of one who standeth within the shadow keeping watch above his own.

So, what is the mission of the Church to a world like this? It can be stated in three simple sentences. First, the mission of the Church is to make God real. He must be made real, for the forces that ignore, that deny, that pose as indifferent are myriad. Second, the mission of the

church is to bring that reality of God into dominating and vital connection with the life of all. And third, the mission of the Church is to let the simple and untrammelled life of Jesus have right of way in the hearts and hopes of all men.

Is the church at the center or at the periphery of man's life? That depends on how well it fulfills its function. Test the history of the church event by event. Read the life of Jesus event by event, then ask what events team up together, reflect the same spirit and accomplish the same task. I cannot see that the Jesus portrayed in the Gospel story fits into very much of our historical Christianity, or can have much sympathy with much of our modern ecclesiastical machinery. The church must busy itself with more vital things if it is to have a message for the modern world. To this end consider with me four things.

First, the greater God for the greater world. Every age has sought for a conception of God commensurate with its view of the world. The world of the Bible was relatively small. Earth was the center of a flat expanse. The firmament of blue above was a solid dome on which sun and moon and stars moved. History matched this view of geography. It began with the day of creation and ended with the day of judgment. Time at most was a few thousand years.

The world today is a series of universes, each one infinitely greater than any of which the ancient ever dreamed.

We speak in terms of millions of light years. In time we go back a hundred million years with no place to rest.

The task of the church today is to restate its conception of God to fit this larger world. It must define and describe a deity commensurate with man's thinking today or he will do with present conceptions just what men did with the polytheistic gods of a savage and barbarian age, relegate them to the junk heap of man's thinking, as that which is outgrown. The result of this last would be a wave of atheism sweeping over men's thought, and immorality worse than today sweeping his conduct.

Second, the greater Love for the greater human problems. The dying scientist was asked what was the one question for which he would like to have an answer, and he said, "Is the power behind and within the universe kind?" That is an extremely difficult question to answer, especially when nature is so evidently red in tooth and claw, when races hate intensely, when nations periodically clash, when industry growls, and when human souls, those of employer and employee alike, get caught in the meshes of machinery. That the power behind all things is kind is the Christian's faith and hope. The mission of the church in the modern world is to prove that in word and demonstrate that in life.

Third, the greater Education for the child in this greater world. The state says you cannot teach the child religion in the public school. The parent says, we give up the task as hopeless, or we are incompetent for it. The church turns to the problem, and that is the meaning of this building dedicated to religious education.

One observation is pertinent here. We work with children on the basis that the child is in reality God's child. It is the only basis true to the practice of Jesus. We do not

pour religion into the child; we develop that which is already there by a divine endowment.

Fourth, the greater Christ. Can we take the Christ from the first century and put him into this century and make him real without making him conform? That is a very real and a very difficult undertaking for the church, and yet that is just its mission. Everywhere in Europe one sees the roadside shrines. Most of them are crude figures of the Christ on the cross. They are shocking, depressing, and often ghastly. I cannot see wherein they can possibly inspire the sacrificial life.

In America we have the Christ presented to us as a business executive, as the president of a service club, as the editor of a daily paper. These are brave attempts all of them to put Christ into modern business life and social problems, but something real is lacking in the picture. It falls painfully short of meeting any real need. It somehow is so shallow and unreal. It becomes grotesque.

While in Europe this summer I attended an organ recital in the cathedral at Lucerne. The organist played with great vividness a descriptive piece portraying a mountain storm. It was so vivid that one wondered how he would get from the cathedral to his lodging without getting wet when he went out. I lifted my eyes in the midst of the storm and saw the sunlight falling brightly upon the form of a great crucifix hanging on the chancel screen. Then the spiritual lesson came home to me. There is no human storm so severe that one cannot see by faith and spiritual experience the sunlight of the love of an eternal God shining upon the person of the Christ, and reflecting from him to storm-tossed and storm-driven human lives. The crucified Christ, sacrificial in every word and act, always stands where the eternal sunshine of a kindly and gracious God can reach the deepest human need. To so picture him is the great task of the church in the modern world.

Haverford Expedition to Canaan

With Dr. Elihu Grant as Director

Some old chapters of the history of man in Palestine have been brought to light in the Haverford Expedition to Canaan last spring which was ably directed by Dr. Elihu Grant, Professor of Biblical Literature at Haverford College. While summering at Cape Cod, he was interviewed by a representative of the *Boston Evening Transcript* which interview was developed into an illustrated story interestingly told and portraying in pictures the excavations made and some of the more important findings.

Dr. Grant finds many people much interested in the practical side of the field work at old Beth Shemesh last spring, and certain questions which are asked many times he has kindly undertaken to answer. He chose as a site for their work one of the round hills about half-way between Jerusalem and the Mediterranean, one of many such mounds along the old caravan route between the Mediterranean and the East. In this hill, site of ancient Canaanite and Philistine cities, they began by digging a four meter trench. "Fortunately," he says, "the hill has no buildings or modern life to stand in the way of complete exploration. It was sown to wheat last year and will probably be sown to millet this. We chose it because of its strategic importance as a commercial town of the Canaanites and a battling ground of the Philistines and Hebrews for control. We cleared about a half-acre of the western end down to the bed-rock and found about five layers of remains."

They had a nucleus of five Egyptian archeological diggers trained in that work in a village in Egypt which specializes in such training and they had sixty or seventy natives of Palestine. They found that they would need more room before entering the buried city so they cut forty meters to the south and twenty meters to the north and bared a tract against the city wall. Almost at once they came on the walls of the

houses. These were poor houses and had run right over the wall when the city was weak. As they kept on to the south they came, on March 20, to a bronze age cemetery. Two meters down they found two skeletons lying on their sides and end to end and around them was pottery placed there for the journey in the next world. They measured, sketched and photographed what they had found, taking pains not to stir up too much local curiosity, and even then they did not quite realize all that they had come upon. Next they discovered the remains of a warrior with his weapon, and the bones of a woman. Scarabs began to appear. The side walls of marl in the caves into which they worked had been falling for centuries and had been shored in ancient times against collapse. In falling, the stuff had broken and ruined much pottery, but had saved other pieces by bedding it in a kind of cement. With infinite pains they worked with knife and brush,

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carving pieces of pottery out of the marl.

"How the city remains became covered is a question. Well, from 2000 B.C. to 700 B.C. is a long time and war, earthquake, fire and rebuilding all helped to crush the weaker upper stories of buildings in upon the lower stories. Rubbish was thrown out into the streets, and seldom did a new builder go very deep for his foundations. So the city gradually rose about twenty feet above the level of those earliest and best structures which we found pinned to the native rock in the middle Bronze Age, 2000 to 1500 B.C. Luck was with us from the first day and in a fortnight we were upon important burial remains plentifully supplied with outfits of household dishes and terra cottas, with the possessions of the deceased in jewelry, weapons, bronzes, scarabs, alabasters and clay lamps, vases, jugs, etc.

"We were fortunate in our expert gang-leaders whom we brought up from Egypt and in our relations with the native peasants who worked with mattocks, hoes and baskets, ten hours a day. Fortunate also, in finding a country mosk to serve as a dormitory and temporary museum. I had the good fortune to find shelter in an Italian monastery of the Salesian Fathers, two miles away on a hill in plain sight. I went up to Jerusalem once a week for the pay-roll, tools and other supplies. I drove an ancient Dodge car over wretched roads, and found that six or seven hours sleep put me in readiness for another long day of thrills, dust, fleas, and modern Canaanites. I feel pretty certain that my work-people from the nearby villages are lineally connected with those Canaanites who made the busy towns that stood in that region before Old Testament times."

In this city were three main layers of house remains, the last one of about 700 B.C., when Sennacherib's power was broken. When this layer had been explored and mapped, it was destroyed and the expedition went down to an earlier Hebrew city, then to the Philistines who had been there less than a century, and under the Philistines were the ancient Canaanites. The Hebrew and the Philistine cities were of the iron age, the Canaanites of the bronze. What they found was of the middle and late bronze age with a little pottery of the early bronze time. It had been thought that the Philistines introduced the iron age, but the digging showed that the change had been gradual. They cut down five meters to bed rock and could see bands of charcoal made by fires of the past. A city would stand for hundreds of years until it was conquered and burned and the wooden superstructures of the houses would fall and, smothered and smoldering, it left ashes and charcoal where it lay. Cities usually fell by assault although somewhat by decay and on the ruins of each destruction new builders smoothed the surface and made a bed for a new city. So the levels of the cities were at different angles and

in each of the three major layers were ceramics typical of the periods. The excavators thought the indications were that the population remained about the same.

About midway of the dig they came upon a succession of sanctuaries and a table grooved for blood. Nearby were several sacred pillar stones, one cigar-like in shape with a stone socket. Above it was an old marketplace but on its own layer there were no houses about. To the north of it was a great temple structure of polygonal stones a meter and a half thick. It was forty feet on the west end and sixty feet on the side, with a double row of columns at the back and a stone on which the god once stood. Here they found a head of Astarte and the base of an incense burner. The farther back they went into history, the richer and more sophisticated was the culture. While toward the top it was harder, more utilitarian, less diversified. From bronze to iron was a change toward utility that sacrificed certain richness of life.

All this was disclosed from a ten-acre hill shaped like a man's head and covered with winter wheat. The diggers picked a point at the west corner when they began, and they cut into the outside of what appeared to be a city wall. They cleared the wall to the rock before they were through and found the stone of the middle bronze age laid on the native rock. It had been patched and supplemented by a later wall of smaller stones. Apparently the walls had been dismantled for the last time by the Hebrew occupation. There was no city system of defense after that.

One can read without inscriptions in such cemeteries as the expedition found. The only inscriptions were a few on jar handles, seals and scarabs, but the pottery tells a connected story. There was much to be found that the work could not nearly be completed, and it will take five or six years to finish the task. "There is enough work to be done on this one hill," writes Dr. Grant, "to occupy five or six more campaigns, and the region is studded with remains of ancient settlements that one is constantly reminded of the stories in Judges and Samuel. We hope to go out in 1929. Means have been provided for the expenses of actual field-work and we hope for a few hardy volunteers who will work for the experience and the joy of it in photography, architectural drawing, care of the mechanical needs, auto, etc. For the time being I have been permitted to exhibit our share of the antiquities in a room in the Chemistry Building on the Haverford Campus."

Elihu Grant is a graduate from Boston University, and before coming to Haverford in 1917 had been for ten years Associate Professor of Biblical Literature at Smith College. From 1901 to 1904 he was superintendent of Friends School at Ram Allah, near Jerusalem. He hopes to continue these archeological expeditions, off and on, "for as many seasons as strength and permits may be given."

A MEMORIAL SERVICE

A very impressive memorial service for R. Solomon Tice was held in the Friends meetinghouse at C. Victoria, Tamps., Mexico, on Sunday evening, October 28. The pastor, Fortunato Castillo, had charge of the service and, after a few words of appreciation of the life and work in Mexico of Solomon Tice, he called on Mary Pickett to give some biographical data of his life before coming to Mexico and since his leaving in 1920. Professor Jose M. y Martinez then spoke with much feeling of his contact, as a school boy, with Solomon Tice and how he was impressed even as a small boy by the fact that his new teacher had a set of carpenter tools and, donning overalls, used them and directed the boys in the use of them. Here was a different kind of teacher, who dignified labor with his example.

Here was a man, too, who understood the heart of a boy, a mischievous, untutored, curious boy to whom he proved himself a friend in a multitude of ways. He spoke of how he learned from him to tell the truth because he saw the truth exemplified in him in such a way that he never, except once, lied to him as to others. That one time he never forgot, not because he was punished, but had learned there the necessity of truth telling. He related an experience as a young man in the revolutionary days of being tossed about among all kinds of people, seeking work when almost the only employment was in the army, and how these two lessons on the dignity of work and of truth telling made him successful and advanced him to a responsible position.

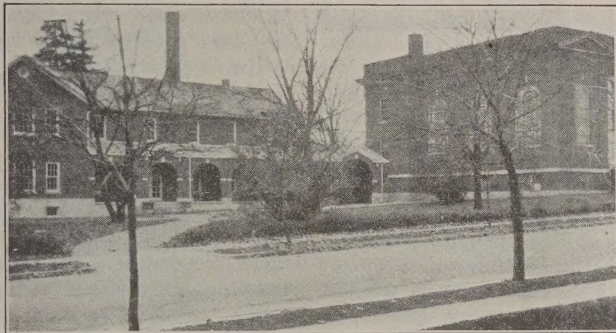
Professor Martinez has been for years director of the Friends school here and is recognized as one of the finest workers with boys in the state. That, too, he learned in a measure from Solomon Tice.

Genaro G. Ruiz spoke of his contact with Solomon Tice in the family circle and of the difficult and dangerous trips they had made together in evangelistic work. He characterized this eating, sleeping and traveling together as the most difficult test of friendship and character from which he had learned to appreciate him as the meekest of men. Fortunato Castillo closed the service by relating his visit to the Tice home in New Jersey in 1927, and referred to him as an example of integrity of character produced by the severe self-discipline imposed by generations of a simple, God-fearing people such as his Dunker forbears.

As I write this my emotions are stirred. I am occupying the same rooms in which the Tices lived when I came to Mexico eighteen years ago and am using some of the same furniture they had at that time. Every turn recalls some scene of former years. They were true friends and I, too, caught some of the fragrance emanating from that household. Truly, in this field, "others have labored and we have entered into their labors."

CLYDE ROBERTS.

West Richmond Friends Hold Dedicatory Services



The successful conclusion of a community enterprise warrants an occasion for expressing appreciation to those who have made the achievement possible. During the past year an energetic committee has been making plans and securing funds to repair and redecorate the auditorium of their meetinghouse, install a pipe organ, and remodel the Community House with a splendid addition to better accommodate the departments of work in Religious Education. This work having been completed, West Richmond Friends invited their friends to join them in dedication services on November 18. The morning meeting for worship and the dedicatory service were especially attractive with a floral setting of roses, ferns and chrysanthemums, a program of special music and an appropriate sermon by the pastor on the Mission of the Church in the Modern World. A number of visiting Friends were in attendance to share the joy of the occasion.

In his opening remarks, Charles M. Woodman characterized their meeting as modern in three meanings of the term. It came into existence in July, 1909; it has a religious education equipment as modern as its foundations will permit; and its leadership in the person of Allen Jay and its previous pastors, Elbert Russell, Murray S. Kenworthy and Charles E. Tebbetts, has been progressive and forward-looking. During the past twelve years he has sought to guide the meeting in an endeavor to keep abreast of the most constructive thought in the religious world and to be true to the progressive and liberal spirit of Jesus of Nazareth. At the close of a well formulated and ably delivered message, the congregation joined in a formal dedication of themselves and the buildings for worship and religious instruction, invoking the Divine blessing and approval in entering unitedly and joyfully upon their holy task. Mary Carman Slade played the Prelude on the new Pilcher pipe organ, and Mrs. F. W. Krueger sang beautifully "How Lovely are Thy Dwellings."

In the afternoon the members kept open house for visitors, about three hundred

guests being shown over the community house equipped in most modern fashion for the increasing needs in religious education. The new unit contains twenty-five rooms which have been fitted up with blackboard, built-in-cupboards and other handy features, including a wall covering of silotex on which pictures may be posted without marring the walls. The newly added section contains two large rooms to be used as assembly and class rooms, the one downstairs for the primary department and the other for the junior and intermediate departments. All rooms in the old part have been redecorated and some of them remodeled. The large room with fireplace has been furnished with new lighting fixtures and a new small piano and will be used by the kindergarten. Directly back of this is another cheerful room with a fireplace for the Utility Class adjoining which is the office. The basement is used for class rooms and has a large storeroom. A hallway joins the upper rooms of the old and new buildings and two rooms made into one is for the Men's Class. The week-day school of religious education meets in the Intermediate assembly room. The young people use the basement of the meetinghouse and the adult department the auditorium. There are about 500 enrolled in the Bible School with an average attendance of more than 300. Professor Millard S. Markle is the efficient superintendent.

When West Richmond Monthly Meeting was established in 1909 there were 162 charter members. For a time meetings were held at Earlham College. The Naomi Harrison home was purchased and used for Bible school and meeting until the dedication of the Allen Jay Memorial Meetinghouse in 1916. It is now the Community House enlarged with the front rebuilt of tapestry brick to match the meetinghouse to which it is connected with a covered archway making a complete architectural unit. The meeting now has a total membership of 558 persons.

Four years ago the meeting assumed responsibility for the week-day school of religious education with a director and a

corps of teachers in charge. There are now seventy-five boys and girls enrolled from the third to the sixth grades who are released each Thursday afternoon from the public schools in the vicinity for religious instruction. The director is Emily Parker, and the teachers assisting are Violet Kenworthy, Virginia Harris and Margaret Harold.

During the past eleven years there have been fifteen terms of the Go-to-Church Band. The children enrolling in September pledge themselves to attend meeting every Sunday for four months, placing each time a coupon in the offering plate, with two absences permitted for the term. The second term for the year begins in February. One boy has won fifteen pins and two girls fourteen, with many others a lesser number. The Band conducted a processional at the opening of the dedicatory service very effectively, and in their accustomed place at the front of the center section joined helpfully in the worship.

All the seats in the auditorium have been refinished and the floors retouched. A heavy green color is used on the walls which in its tiffany finish tapers into a lighter color on the surface, making a soft lightness that blends beautifully with the stained glass windows. The organ console faces the congregation in the choir loft and the grill work is in the wall well above the pulpit from which come those exquisite tones skillful hands produce as they play lightly upon the keys and those mighty peals in thunder tones possible to an organ of the Pilcher type.

West Richmond Friends are to be congratulated on bringing their building program to a successful issue which gives them a more adequate, up-to-date equipment, enabling them to use the latest and most approved methods in religious education. With an important section of the city for their field of work, no other churches being near, they feel a deep concern for the spiritual and social welfare of the children and young people of the community. The purpose was thus expressed by the pastor in his sermon: "We work with the children on the basis that the child is in reality God's child. It is the only basis true to the practice of Jesus. We do not pour religion into the child but we develop that which is already there by divine endowment." The older Friends, however, are not overlooked and are given a place for service in which to develop a Christlike character, having accepted in faith Jesus Christ as Savior and Lord, by whose Spirit they may be guided in all the affairs of life. Many of them are giving themselves zealously and intelligently to share by assuming tasks for which they hold themselves responsible and help make the meeting and the school function more adequately in the community. Their many Friends wish them well in this worthy enterprise and bid them Godspeed as they face the future and make real the vision that challenges their best efforts for Christ and the Church.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, Executive Secretary—20 South Twelfth Street, Philadelphia, Pennsylvania

A YOUNG PUBLISHER OF TRUTH SPEAKS

Because Friends are always interested in the concern of Young Friends, the following letter from Amy Sharpless written to the American Friends Service Committee will have a special appeal. In addition to this, this letter tells about a work which is very much worth while.

Grandfather Zebedee Haines used to tell me that we each have an Inner Voice which will speak to us and tell us the right thing to do if we will only listen to it. I pondered over this thing many times when I was a little girl, wondering if he really could be right about it. Surely such deep thinkers and saintly men as he could have Inner Voices, but for any ordinary young girl like me, it was impossible. But this September as I was coming home from a summer of visiting among Friends and students in England, Germany, Belgium and Holland, I felt the most distinct urge that has ever come to me in my life. It said that I must not go back to college for a year, but must help to arouse a keener interest among young Friends in their great heritage, "Quakerism," and its application to everyday living. How this was to be done was more than I could imagine. All I knew about it when I stepped off the boat was that for the time being college and work for my degree would not see me.

I shall never cease to be indebted to Rufus Jones for his faith in me. He said that young Friends, now that the spectacular Relief work during the War is accomplished, may have a much more prosy work before them, but that it was none the less important, and he approved of anything that could be done to arouse interest in preserving peace. To my extreme happiness, he immediately got in touch with Henry Cadbury and Wilbur Thomas. And in less than two weeks it was all arranged that for one year I should be on the staff of the American Friends Service Committee. The two young Friends secretaries in Philadelphia, Agnes Woodman and Mary Hoxie Jones, negotiated that I should be partially supported by their committees. This is the first project to date upon which the two Philadelphia Yearly Meeting Young Friends groups have joined. May it not be the last!

My purpose for this year is to visit as many groups of young Friends as possible throughout the country and find out whether I am justified in believing that far too few of us are vitally interested in applying the Quaker way of life to our living. My dentist's assistant asked me if I was not carrying coals to New Castle when I

went out among young Friends, for she said, "They are surely doing things themselves." And a friend of mine at Harvard Law School asked why in the world I was so anxious to go to young Friends when there were so many others who had never thought of the Peace Problem, and quite naturally were doing nothing for it. A German bookseller and his wife whom we American young Friends met on the boat going to Europe this summer said to us one night before dinner, "Ah, the Quakers are such blessed people. They have done so much for our boy. And we know that they must still be doing a great deal of good, especially the young ones." At a Young Friends Conference in New Castle on Tyne, England, the English young Friends said, "We think it is about time for us to get busy, for you in America with your student-in-industry groups, your Peace Caravans and work with race problems are far ahead of us."

Over and against these rosy representations of the young Friends Movement in America let me place such facts as these: well, I leave them all unrecorded because I know that each young Friend who reads this is well aware of our shortcomings.

THE TASK AT HOME

Whenever and wherever possible, I meet groups or individuals for informal discussions. We question whether we have thrown away the essentials of our Quaker Faith at the same time that we discarded the outward sign of difference such as the plain bonnets and language. Have we failed to realize that there is a real comfort to be had in our "Voices" as Joan D'Arc called them? Do we know the strength to be had in making our little everyday decisions, choosing our friends, and mapping out our life career if we will only seek guidance in the matter? Have we really that reverence for human life which leads us to conscientiously oppose all bloodshed and war? Do we really want to be of service to mankind?

Before I tell about some of the people I have met and the responses I have had, I should add that I am also keenly interested in finding out just how much international work our colleges are doing, so I make a survey of the International Relations and Cosmopolitan Clubs, Y. W.'s, etc. And at each college I interview the editor, and ask her if she would like to join the little committee for an International News Exchange which we started this summer in Holland at the World Youth Peace Congress. When she consents, as all four at Bryn Mawr, Wellesley, Mt. Holyoke, and Smith Colleges respectively have done, she

thereby agrees to receive any of the attractive releases which come in from the student members in the eight other countries which are represented on the committee. She not only will print these accounts by foreign students of life and activities in their universities, but she will also see to it that student journalists in her college write similar descriptions for the Exchange. These articles will be either accounts of students activities to better international understanding, or a discussion of some political issue of common interest to several countries.

When I think back over my month's work and try to decide whether I have done anything worth while, I have very conflicting feelings. Many of my friends and newly-made acquaintances have shown much astonishment upon finding that I was so anxious to do this thing that I would leave college. This very fact has made some think about the question itself as they would not otherwise have done. Some of my chums at Mt. Holyoke have said "There certainly must be something very gripping about your work to have taken you away from this college and us!" They were not far from the truth. I have had many confidential chats with individuals, and one in particular with two Chinese girls who were much interested in Quakerism, and in getting a better and more natural relationship between the American college girls and our exchange students. One of them was president of the Cosmopolitan Club of her college and very anxious to put on a program of entertainment by the foreign students for American students. It would consist of a recital of folk songs and dances of other lands, showing customs different from ours here in America. Another girl and her roommate with whom I talked for over an hour are interested in what they call "the worth while things of life," and because of which interests they are dubbed "idealists." One of these girls has "boiled" her interests down to two, one of which is music and the other some service to mankind. She asked very humbly if the American Friends Service Committee would have anything for her this coming summer. Her parents are in Syria, and she cannot go home for two years. One of the Y. W. workers with whom I talked at Smith College said it was most stimulating to her to hear of young people like the Friends who were really doing something with their religion. She wanted me to come in to her class on "Introduction to Religions" the next morning and tell them about the tenets of Quakerism and what we through such bodies as the American Friends Service were doing to apply them to life. The class of about thirty girls was most attentive, one of them asking, after I sat down, whether the Quakers had any dogmas to fume over as they did in the churches.

At Bryn Mawr, through the kindness of one of my friends, I met at tea about twenty girls, all of whom were most inter-

ested. Bryn Mawr has formed a central committee to coordinate the campus organizations in the great work of getting to understand students of other lands. I was surprised at the willingness on the part of the student leaders there to cooperate in doing "a little more." By means of lectures, plays and recitals Bryn Mawr and all of our leading women's colleges are teaching the students the cultural appreciation of other countries, but the students felt that there was room for improvement in the programs of their various clubs where they do things themselves.

During my week in New Hampshire, I filled the engagements in the three or four girls' academies which had been arranged for me by Miss Chase, an ardent peace worker. The girls in these schools wanted to correspond with girls in Germany, Holland, France, etc. And one afternoon at a Y. W. tea I must have talked to the girls for half an hour about Friends, their weddings, plain language, etc. The headmasters without exception were cordial in their hospitality to me and enthusiastic about starting international clubs in the schools.

My work is often momentarily very trying, but in the long run very satisfying. I have to learn that people are very busy and must be approached at the proper times. So I bide my time, and gratefully receive the opportunities to meet the groups of people whenever they appear. In between times I keep myself in training in such ways as these. At present I am reading Rufus Jones' book, "A Service of Love in War Time." A few days ago at Smith College I heard Count Tolstoi recount the life of his father. I felt sure that I was listening to a Friend himself, when he spoke of his father's belief that to educate the masses to love their fellowmen is to prevent a war. This afternoon a friend of mine from Harvard took me to the First Foreign Policy luncheon of the year. The subject under discussion was the Kellogg Outlawry Treaty.

FIRST C. O. REUNION

BY JOSHUA L. BAILEY

As a part of the tenth anniversary of the Armistice, Joshua L. Bailey of Baltimore, Maryland, arranged for a reunion of Conscientious Objectors at Blue Ridge, Maryland. It was an effort to find out what these men were thinking about, in the light of their experiences and the developments throughout the world in these ten years. The following report of the conference is an interesting study of the reactions of such a group.—W. K. T.

The first reunion of Conscientious Objectors of the World War was held on the tenth anniversary of the Armistice at Blue Ridge College, New Windsor, Maryland. There were about sixty present, representing Camps Meade, Dix, and Upton. Among these were four kinds of Mennonites, three kinds of Brethren, two kinds of Friends, International Bible Students, and one So-

cialist with no denominational affiliation.

The conference was held in the college chapel, and was attended by many of the students, as well as residents of New Windsor. On Saturday evening a symposium was held, at which various speakers told what their churches had done for the cause of peace since the Armistice. Orie O. Miller, speaking for the Mennonites, told of the organization of their Peace Problems Committee, composed of three Canadians and three Americans, formed in 1924. The Mennonites call themselves Biblical objectors, rather than Conscientious objectors, and because they base their objections on the written word of God, they find it necessary to take a Christian stand toward all phases of activity. One who follows the teaching of scripture in regard to war, but not to other equally important questions, is not a good Christian but a fanatic. Thus their committee finds the Peace problem to be of great complexity, with ramifications leading to all phases of life. Out of the various opportunities for activity that this complex problem offers, three are selected for immediate attention.

The first of these is education. The Mennonites have no literature dealing with their peace testimony comparable to that of Friends, and the need of this is now being supplied by certain teachers in Mennonite colleges who are writing up the history of non-resistance among their people. Peace societies are being started in their schools and colleges, and oratorical contests are being held.

The second point is political. Much of the failure of the government to meet the C. O. situation intelligently was due to the ignorance of the officials of Mennonite philosophy. The committee is keeping the Mennonite viewpoint before the government, and also in opposing legislation such as the compulsory flag salute in Delaware, compulsory military training, naval increase, intervention in foreign states such as Nicaragua, and the like.

The third point is the dissemination of peace propaganda. This involves cooperation with the Mennonites of Europe, the other Christian denominations in America, and the Nazarenes on the Balkan peninsula, who have probably suffered more on account of their opposition to war than any other denomination.

Vincent Nicholson, discussing the work of the Friends, spoke of the organization of the Service Committee, the participation in its work by the various kinds of Friends and others, and described in detail the work on the foreign field; in France, Italy, Germany, Austria, Poland and Russia.

Frederick Libby then spoke saying that now that the audience had heard what the different non-resistant sects were doing, he wanted to tell them what they could all do together. Peace workers have weakened the movement by not getting together, and in Frederick Libby's opinion the wars and rumors of wars we read of in the scriptures, are the differences that keep peace

workers apart in their pursuit of the common goal, "Blessed are the Peace makers" shows our duty even if we lack faith.

Education for peace cannot begin too early. The books given children should not glorify the art of war, but should tell stories about the heroes of peace, such as the negro martyr Maximian, who in the early days of Christianity declared, "I am a Christian, and therefore I cannot fight."

While agreeing generally with the Mennonite position as to the complexity of the problem, Frederick Libby stressed the importance of concentrating for the present on a single objective—the ratification by the Senate of the multilateral treaty. This cannot be done unless the President sends the treaty to the Senate promptly. A petition to the President was circulated for signatures, and everyone present urged to write to the President asking him to submit the treaty to the Senate promptly on the convening of that body. After this is done, the next step will be to write to the Senators, urging them to vote for its ratification.

The following morning the gathering met in small informal groups for discussion. In one group the discussion was led by Henry Stabler and Rowland Reichard, in another by William Kantor and Robert Jones, and in another by Isaac Baer and Fred Laughlin.

The matters brought out by the speakers the night before were considered further, and plans for a future gathering were discussed. A church service with sermon of peace by Marshall E. Wolf followed.

In the afternoon an open forum was held. Mrs. Bixler gave her report, which covered the dozen or so colleges of the Church of the Brethren from LaVerne, California, on the west to Elizabethtown, Pennsylvania, on the east. All of these colleges have been busy with debates, pageants, and other activities, but several of them expressed regret at not doing more. It was the opinion of those who heard the report that the meeting of the previous evening was the poorer for its absence. The leaders of the discussion groups reported, and a vote of thanks was passed to the trustees of Blue Ridge College for their hospitality, a resolution of sympathy to the families of the four Conscientious Objectors from Camp Meade who have died since the Armistice was adopted, an invitation from Elizabethtown to hold a similar conference in that city was announced, and a continuation committee, consisting of J. Howard Branson, Joseph G. Mountenay, and Alfred Eckroth, was appointed, to make plans for a future reunion, and assemble the correct addresses of as many conscientious objectors throughout the country as possible.

In the evening, a final meeting, attended largely by students and residents, was addressed by Mary H. Roberts of Swarthmore College, who spoke about her experience as a peace caravaner.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

GLIMPSES INTO FRIENDS CENTERS ABROAD

Editor THE AMERICAN FRIEND:

Geneva was the first Friends Center visited after those in Germany. Portia Kellogg, the California Young Friend who was in Woodbrooke last term, became my companion upon my separation from the little family of nine with whom I had been all summer.

We wondered when we began our search for it why Friends did not choose a street long enough to appear on the city map for the Center, instead of Place de la Taconnerie, which is not shown there! But when we found it we were quite content to leave it right there. It is approached through a sort of tunnel-hallway and is located on an inner court, quite removed from the noise of the street. Besides three quite large rooms and an entry hall, the cheerful, comfortable reading and meeting room opens on a small grass court. Bertram Pickard of England engineers the many activities carried on from this Center, and he is being ably assisted this year by Helene Wittman, released temporarily from the A. F. S. C. office for that service.

Help of all sorts is requested of these workers, from directions as to the location of a Dry Cleaners shop, to the providing of literature for a woman member of the English House of Commons! The Center rooms are used for special lectures, for discussions, for meetings, for worship, for social gatherings, for reading and writing and resting, for Committee meetings; and to them many of the most interesting personalities in the city find their way. Helpful contacts are maintained with a large proportion of the many international organization headquarters located in Geneva, and frequently the Center serves as a clearing center or uniting agency between some of them. It is located very near the several educational institutions and only a short distance from the League of Nations Assembly Hall.

While Bertram Pickard spends long, busy hours at the Center, Irene Pickard is equally busy at the Quaker Student Hostel, which was more than full and overflowing into tents in the yard when we were there. It is located about twenty minutes walk from the Center, in the more or less open spaces in the fringes of the city. Here Sally Smith and Grace Rhoades of Philadelphia Yearly Meeting, and Pauline Terrell of Oregon, lived and studied last winter. They were joined in the second half of the year by William Armstrong and Clyde Milner of Earlham College. On one or two evenings each week interesting persons who are visiting or living in the city are invited

to talk to the group or lead in discussions, thus affording splendid opportunities for keener understanding of situations and thought in various parts of the world.

Paris next. One is at once impressed with the different atmosphere and setting of the two Centers. Geneva is the center for the majority of world organizations for the promotion of understanding and good will. Paris is located in a fairly strongly Catholic, and in many places anti-religious, atmosphere and there is not the understanding and sympathetic attitude toward the efforts of the workers there that one finds in some of the other Centers. But quietly and effectively Alfred Lowry of America and Henry Van Etten of France have been working away for a number of years and have gained the confidence of the people whom they serve. Recently the work has been moved into quite spacious rooms in a better part of the city than formerly. Meetings for worship are held twice each week, and they attract people of many nationalities. A bookshop and library are maintained; a paper, *Echo des Amis*, is published and a thousand copies are circulated a month; lectures and addresses are arranged for all the year save during the summer months; an International Service Committee works there; very important prison reform work has been carried on in Paris to which Friends have given strong support, both through actual investigation and visitation work, and through broadcasting each week regarding questions concerning penal administration and reform. Club work among University students is slowly progressing. And in addition they give help to hundreds of individuals who, like myself, find themselves in a strange city in need of guidance and advice.

And now Woodbrooke, the Friendly International school maintained in Selly Oak, a suburb of Birmingham, England. In 1903 George and Elsie Cadbury gave the spacious, beautifully kept grounds for this school, and to it each term since have come students from many parts of the world. The courses offered are largely Biblical and social in nature and are aimed at advancing "a deep and more intelligent apprehension of the vital aspects of religious belief." We are about fifty-five in numbers this term, representing ten countries. It is a happy family life we live together, and in lectures and discussions, conversations and music, tennis and hockey or tramps in the country—in every contact of the day we find mental and spiritual stimulus. As I write these words, I see from my window in the little Chalet where I live, a Chinese student who is spending his third year here. The next to pass may quite possibly be a

girl from Denmark or a man from Switzerland—if it is not a Scotchman or a Norwegian! We are located in a strong center of the Adult Education Movement of England, and quite near the Birmingham University where it is possible to study. Again, we strongly recommend that readers make an effort to spend some time here. Full particulars will be gladly supplied from the office to those wishing them.

ELIZABETH MARSH.

A "QUAKER AFFILIATION" IS URGED

Editor THE AMERICAN FRIEND:

There are doubtless thousands of persons who are either hereditary Quakers or who just naturally are in full accord with the fundamental principle on which Quakerism is based, namely the leading of the Holy Spirit by its appeal to the "Inner Light," and not affiliated with any local meeting.

It must be admitted that a large majority of these people do not live near a Friends Meeting and would not likely be interested in "non-resident" membership with any local meeting.

Many of these people would not worship happily with the average Quaker Meeting because of some unsatisfactory "form" or lack of edification on the part of those who always seem to be led to speak or pray. To employ the commonly accepted idea of "duty" is folly. No duty worth while is without its commensurate opportunity. Duty therefore gives way to opportunity and if, due to some unsatisfactory condition, one cannot obtain spiritual help in certain meetings for worship, there is found no practical opportunity and the one seeking spiritual help may find it more plentiful elsewhere.

In the light of the Holy Spirit then, are these people not truly Quakers so long as they are sincere "Seekers" and embrace the fundamentals?

Let the Five Years Meeting provide a "Quaker Affiliation" department with which these people can unite and thus have the privileges which this relationship would naturally offer by the same direct contact with all important Quaker activities that would be available through any meeting.

By this provision, those having a sincere love for the Quaker fundamentals and perhaps varied opinions in the so-called non-essentials, a new way is opened for spiritual growth of all Quaker Seekers.

Let us pray that at least one branch of the Christian Church is so completely free from the cold entanglements of Church organization and machinery that so practical an idea can soon be realized.

There are hundreds of European Quakers now in our country who are just honest "God-loving Quakers," who know no divisions. May the great family of "All Friends" in America provide a practical and inviting relationship for them as well as others through such a Fellowship.

JOHN C. HULL.

Gasport, New York.

HOW A HUNTER BECAME A SOWER

BY WM. H. RICHIE

They were singing, "O 'tis a great change for me" with splendid enthusiasm. There were only about thirty adults and children present in the little school house, but the Lord Jesus was "in the midst of them," by the Holy Spirit; and I could not but think what a change had indeed been wrought in the lives of these people. The superintendent, a giant of a lumber jack, had said to me before the Sunday school started: "None in this community belonged to the Lord before Mr. K. came to us last fall." And now there were thirty or more who professed loyalty to Jesus Christ. It all came about this way.

At the State Sabbath School Convention last October, we had given Mr. K. some samples of our Scriptures with explanation as to how we would gladly furnish others for rural schools. When on a hunting trip up in the big hills of Potter County, Pennsylvania, Mr. K. had found there was no Sunday school for this Game Preserve Community. He found eleven homes that did not have and never had had a Bible and a number of young people less than twenty years old who had never heard a public prayer or service of any kind. So they organized a Sunday school and Gospels were given out to all who agreed to read them through and thus earn their own Testaments. Along with his hunting for deer, he became a sower of "the seed, which is the Word of God."

So this was why we wanted to visit this school this summer and see with our own eyes what a change had been made in that little community of a dozen houses. Before the Sunday school hour arrived we called at the home of an Italian family and encouraged the mother to send the little boy as well as the twelve year old girl. A few leaflets and Scripture portions were left with them. As school opened they were both on hand. And as the writer was speaking of Testaments being available to any, little Margaret of the Italian home spoke up and said she'd lost the Testament which she had earned, "But," she said, "I've been praying the Lord to send me another." So we assured her that this afternoon her prayer would be answered as we had a Testament which we were sure the Lord wanted us to give to her. I think she'll not lose this one.

I wish you could have heard them sing, "I am so glad that Jesus loves me." There was a real joy in the singing and the light of Christ was in the face of the big lumberman as he led them. And you should have seen the hands go up when the school was asked (for our benefit) how many were thankful for what the beginning of the Sunday school had meant to them—the hands of the youngest to the oldest.

As we think of what Jesus said about there being joy in heaven over one sinner that repenteth, does it not gladden our

hearts to hear of such a harvest coming from the sowing of good seed of gift Gospels and Testaments, in soil so eager to receive it? It is in such rural sections that The American Scripture Gift Mission (119 South Fourth Street, Philadelphia, Pennsylvania) is especially interested. To reach the young people not reached by other agencies with attractive illustrated Scriptures is the chief purpose of this Mission. Without endowment but dependent upon voluntary gifts, it covets the prayerful cooperation of all Christians. Sample Scriptures are gladly sent out on request.

WANTED: MORE MEXICO FRIENDSHIP BAGS

A few days ago the Mission Board Office received a letter about the Mexico Friendship Bag project. We wish to share a part of it with THE AMERICAN FRIEND readers in the hope that they will help in supplying the balance of the bags needed.

"Only a few weeks remain until our friendship project with Mexico comes to an end. The final date for sending Bags is December 5. In its results it has been successful beyond our expectation. The direct results up to date are:

1. The establishing in Mexico of a Mexican Committee on World Friendship among Children.
2. The organizing in every State of the Republic of Mexico of a Committee on World Friendship among Children. Dr. Saenz, Minister of Education, wrote me last week that eight states were already organized.
3. The writing into the curriculum of the public schools in Mexico of a course on World Friendship. A letter from Mexico states that never in its history has there been such an attitude of friendliness and goodwill felt toward the United States. Ambassador Morrow has been building it during the time he has been there and Lindbergh's visit accomplished a great deal. The thousands of friendship school bags, with their friendly messages, that have poured into the schools of the country have made a profound impression.

"Letters will begin very shortly to come back from the school children in Mexico to the children in the United States who sent the friendship school bags.

"The Department of Education is planning to send to everyone in the United States who shared in this project a copy of one of the lovely folk songs in Mexico, with words in Spanish and English. One of Mexico's noted singers will make a Victor record of the song. The Minister informed me that he could secure a special rate on it and would let us know when and where it would be available.

"Mexico is planning a reciprocal friendship project with the children of the United States in 1929. The plan is to have the Mexican school children all over the country give one, two, or three centavos each toward the working out of the plan. Forty-

nine beautiful exhibits of her Arts and Industries will be sent, one for every state and one for Washington, D. C.

"The Minister of Education has expressed the wish that every primary school teacher keep the set of picture cards sent in each bag and use them as a basis for ten lessons in world friendship. If each teacher is to have a set, we shall need to reach the number 35,000 by December 5. We have sent up to date approximately 27,000. Thirty-five thousand sent will mean that every primary school class in the Republic of Mexico will have a friendship school bag.

"The honor child with the highest standing in each class is given the friendship school bag and one article in it; the child with the second highest standing, the second article, etc. The bag and its contents are well distributed among the children in the class."

Friends can help in realizing the desired goal of a bag for every primary school class. Order a bag from the Committee on World Friendship among Children, Mrs. Jeannette W. Emrich, Secretary, 289 Fourth Avenue, New York, N. Y., Price \$1.75.

WITH FRIENDS AT STATE PASTORS' CONFERENCE

The pastors of Indiana and Western Yearly Meetings who were in attendance at the State Pastors Conference held at the Broadway M. E. Church, Indianapolis, Indiana, November 12 to 14, report a most inspiring and helpful occasion. The conference was characterized by a fine spirit of unity among the ten participating denominations.

All men on the program were of national repute, each giving two addresses. Dr. M. S. Rice of Detroit, giving in addition the Conference sermon. The other speakers were President Dearing of Oakland City, Rev. John Timothy Stone of Chicago, Rev. Charles L. Goddell of New York City, Bishop Wm. H. Bell of Harrisburg, Pa., and Rev. R. H. Miller of Kansas City. Each message was spiritually helpful and duly appreciated.

An hour was given for denominational conferences. Charles E. Hiatt of Indiana Yearly Meeting presided at the Friends group and Ethel G. Bond acted as secretary. Of the 372 registered delegates, 40 were Friends.

The place of Friends in the Sisterhood of Churches was the theme for discussion, opened by R. R. Newby and participated in by many others. The opinion seemed to prevail that Friends should cooperate heartily in worth while interdenominational activities but that there is yet a distinct need for the Quaker attitude, spirit, and message.

The delegates unanimously favored the holding of a similar conference next year. —E. G. B.

LYNNVILLE NEWS ITEMS

The Women's Missionary Society of Lynnville, Iowa, has a membership of 84 persons. A membership campaign was conducted in the month of March. Prior to the campaign the membership totaled 35. These members were grouped in five divisions with seven to each division and were asked to increase their membership to ten. The campaign culminated in a luncheon for the new members with Estelle K. Hadley, president of the Yearly Meeting Missionary Union, as the speaker. The organization, due to its large membership, was then sub-divided into four divisions—named the Mary White, Whitely, Conover, and Rhodema societies. These societies meet in different homes each month with the general meeting held once each quarter at the church. Although it is impossible for every member to be present at each meeting, yet the average attendance is twice as large as prior to the campaign.

The members are studying a book on Home Missions which is to be followed by a study of Foreign Missions. The society is also preparing a missionary Christmas box for the Jamaica field. This box will include the Christmas gifts which were made at Vacation Bible School.

The Father and Son banquet, sponsored by the church, was held in the dining room of the church, Thursday evening, November 15, with an attendance of 175. Table decorations were in keeping with the Thanksgiving season.

Following the banquet, a program was in order with Clifford Meredith as toastmaster. Martin Thornton, of the Sugar Creek neighborhood, offered the invocation and Walter Perry gave a talk on "Friendship." Arthur Mitchell read "My Pa Says So," by Edgar A. Guest, and Louise Quire sang "Sonny Boy." Songs and stunts were given by Scout boys followed by an address on "Growing Taller," by E. G. Stowell, Scout executive of Jasper and Marion counties. The fathers donated \$26 for Boy Scout work.

Mabel Ridpath of New Sharon and Mrs. Mary Ida Winder, field secretary for the National Council for Prevention of War gave a Peace address at the church service Sunday morning, November 18. She had spent several months in Europe studying conditions, and attended the League of Nations at Geneva, Switzerland; the World Youth Peace Conference in Holland; also peace conferences in three other European countries and was on a speaking tour in England. After the address members of the congregation were given an opportunity to sign a petition which will be sent to Washington, D. C., asking that the Paris Peace Pact be submitted to the Senate immediately upon its convening and urge an early ratification of the Peace Pact. The petition was left at the First State Bank Monday giving persons of the community an opportunity to sign.

A combination pageant and cantata for Christmas will be given Sunday evening,

December 23. Besides those participating in the pageant there will be a chorus of thirty voices directed by Lloyd Dixon, principal of the Lynnville public school.

Willard L. and Mrs. Reynolds, Mrs. Roscoe Macy and Mabel Ridpath attended the meeting of the National Council for Prevention of War which was held, Monday, November 19, at the Younkers Tea Room at Des Moines with Frederick J. Libby, National Secretary, as speaker.

INDIANA CHAUTAUQUA

The Third Friends Chautauqua on Religious Education in simultaneous meetings under the management of the Executive Committee of Indiana Yearly Meeting will be held as follows:

WABASH QUARTERLY MEETING

Held at Wabash, Indiana

Dec. 3—"Stewardship"...H. Clark Bedford
Dec. 4—"The Quaker and His Belief,"

.....William J. Sayers
Dec. 5—"Evangelism"...Joseph W. Youngs
Dec. 6—"Mission and Methods of Missions".....Milton H. Hadley
Dec. 7—"Youth and the Church".....
.....Aaron Napier

FAIRMOUNT QUARTERLY MEETING

Held at Fairmount, Indiana

Dec. 3—"Mission and Methods of Missions".....Milton H. Hadley
Dec. 4—"Stewardship"...H. Clark Bedford
Dec. 5—"Religious Education".....
.....William J. Sayers
Dec. 6—"Young People and Worship"..
.....Emily Parker
Dec. 7—"Evangelism"...Joseph W. Youngs

SPICELAND QUARTERLY MEETING

Held at Newcastle, Indiana

Dec. 3—"Young People and Worship"..
.....Emily Parker
Dec. 4—"Mission and Methods of Missions".....Milton H. Hadley
Dec. 5—"Stewardship"...H. Clark Bedford
Dec. 6—"Evangelism"...Joseph W. Youngs
Dec. 7—"Religious Education".....
.....William J. Sayers

WEST BRANCH QUARTERLY MEETING

Held at West Milton, Ohio

Dec. 3—"The Quaker and His Belief"
.....William J. Sayers
Dec. 4—"Evangelism"...Joseph W. Youngs
Dec. 5—"Youth and the Church".....
.....Aaron Napier
Dec. 6—"Stewardship"...H. Clark Bedford
Dec. 7—"Mission and Methods of Missions".....Milton H. Hadley

WINCHESTER QUARTERLY MEETING

Held at Lynn, Indiana

Dec. 3—"Evangelism"...Joseph W. Youngs
Dec. 4—"Young People and Worship"..
.....Emily Parker
Dec. 5—"Mission and Methods of Missions".....Milton H. Hadley
Dec. 6—"Religious Education".....
.....William J. Sayers
Dec. 7—"Stewardship"...H. Clark Bedford

PASADENA NEWS NOTES

Edgar T. Hole, of Los Angeles, gave an illustrated talk Sunday evening, November 18, at First Friend Church, Pasadena, on the subject of Friends missions in East Africa. The explanations were interesting and the maps and pictures distinct, and beautifully colored. It was understood that the slides were loaned by the American Friends Board in Richmond. The previous Sunday evening, November 11, Rachel M. Rutter, an English Friend, gave Pasadena Friends an account of her visit to the African mission stations a few years ago, and commended the work done there.

John W. Dorland was a member of the large committee representing many religious and civic interests which arranged and carried out a big public mass meeting on the afternoon of Sunday, November 11, Armistice Day, in the Shakespeare clubhouse of Pasadena. The chief speaker was Baron Paul d'Estournelles de Constant whose late father was well known as a worker for peace and international understanding.

The Men's League of Pasadena Meeting observed Father and Son Day on November 13 when fathers and sons (or substitutes) to the number of 65 had supper together in the social hall of the church building. An important feature of the after dinner program was a beautiful message given by Dr. O. P. Gifford, a veteran Baptist minister, who was formerly for several months preacher supply for Friends. To the fathers he stressed the thought of parental responsibility, and he urged on the boys purity and truthfulness. "Dishonest boys," he said, "do not grow up to be honest men."

Francis W. and Phariba W. Stephens, of Richmond, Indiana, are located at 524 East Washington Street, Pasadena. At the recent session of monthly meeting they presented a sojourning minute and were welcomed into affiliated membership.

On October 28, J. Raymond Janeway who recently returned from five years of service in Friends Mission, Honduras, described to Pasadena Friends some experiences of his evangelistic trips through the land of "Depths," as the name signifies, and told of the great opportunities for spreading the Gospel among the soul-hungry people.

Thomas Newlin of Fullerton, California, was acceptably present in Pasadena Meeting on November 4, and began a short address with the timely admonition: "The Call of Christianity should ring louder in our ears than the call of patriotism."

A quartet from the Pasadena C. E. Society, competing in a district musical contest, has won two preliminaries, the second victory being on November 16 at Monrovia, California, and is ready to meet groups from a wider territory. The singers are Margaret E. Bundy, Ruth Yeager, Donald Yeager, and Glenn Cline, with Margaret Perkins, accompanist.

QUAKERDOM • AT • LARGE

Fred E. Smith, pastor at Fall River, Mass., gave the Armistice Day sermon at the Bogle Street Christian Church, on the evening of November 11, to a very large and appreciative audience.

William J. Sayers and Charles M. Woodman seem to hold the endurance records of those now in pastoral service in Indiana Yearly Meeting. The former is entering upon his fifteenth year as pastor at Muncie and the latter his thirteenth year as pastor of the West Richmond Friends Meeting.

Edna Wildman Peterson and two young children sailed early in the month for India, following an extended visit in the homeland. Harold Peterson started for India in the summer by way of England and Europe to engage in some conference work enroute. The Petersons are in service under the auspices of the International Y. M. C. A.

Marie Cassell, Field Secretary of the Board on Religious Education of the Five Years Meeting, is now spending some time in Nebraska Yearly Meeting in conference work. She conducted a conference at the meeting in Central City and spoke at the College chapel exercises, November 20. Her work has been helpful and is very much appreciated.

Verl Kent of South Glens Falls, N. Y., where she and her husband are pastors, recently made a three-day visit at the home of her sister, Edith H. Mendenhall near Hay Springs, Nebraska, a member of New Hope Friends Meeting. Seventeen years had been passed since they saw each other. Clara Brannan of Central City, Nebraska, also enjoyed the visit with her.

Two Friends, prominent in Indiana Yearly Meeting work, were elected to offices in their respective counties on November 6; Parvin W. Bond, of Wabash, as Treasurer of Wabash county, and Jesse Henley of Carthage, as Auditor of Rush county. Another Friend of Wabash, Charles Strey, was elected State Senator. Frank Wright, author of the bone-dry Prohibition law of Indiana was reelected to the legislature from Marion county.

Cecil E. Haworth, a graduate of Penn College, whose old home is at Star, Idaho, and who was married in August to Esta Bedford of Richmond, Indiana, is President of the student body of the Biblical Seminary in New York. Two other young Friends are in attendance there, Arthur Kellogg and Josephine Johnson. In this year's enrollment at the Seminary, twenty-

five states, ten foreign countries and twenty-three denominations are represented.

In the recent election, Fred A. Marsh of Archer, Nebraska, near Central City, father of Elizabeth Marsh, Secretary of the Young Friends Board of the Five Years Meeting, was elected Regent of the University of Nebraska by a large majority. He is a loyal supporter of education in general and of Nebraska Central College in particular. Near the close of the campaign President Ora W. Carrell gave an address over the radio strongly recommending Fred Marsh for the position of Regent.

Walter R. Miles of Palo Alto, California, recently visited his parents and sister in Pasadena, while filling a lecture engagement at the College of Medical Evangelists, Los Angeles, under the Benton N. Colver lectureship. His lecture topics were "Animal Learning and the Psycho-Bioassay of Drugs," "Important Drugs Weighed in the Behavior Balance," and "Dilute Alcohol Beverages and Human Behavior." He and his wife, Catherine Cox Miles, are both associated with Dr. L. M. Terman in the department of experimental psychology at Stanford University.

The annual lecture on a specific topic or aspect of life tends to grow with Friends in England and the Swarthmore Lecture has been succeeded by a Merttens Peace Lecture, and now they have a William Penn Lecture, an outcome of the Penn Club, the first lecture for which was given last year by Herbert G. Wood, lecturer at Woodbrooke School. The second, by John William Graham, was given early in November at Friends House, London, with Samuel Graveson, Warden of the Penn Club, presiding. The chairman in introduc-

ing the lecturer, says *The Friend* (London), instanced the huge statue of William Penn on the city hall, Philadelphia, as proof of the regard in which the citizens hold the memory of the Founder.

November 10 was red-letter day in the calendar of the school year at Nebraska Central College. From first to last the program prepared by the Homecoming Committee was a success. About sixty people sat down to supper together forming new acquaintances and renewing old friendships. A two-part program of outstanding merit and interest was presented under the able direction of Golda O. Ruan Carrell. The men's glee club and the women's glee club made their initial appearance and their offerings met with a hearty response from their audience. About thirty-five letters and telegrams of greeting were read from former faculty members and students. The registration book contains about 140 signatures and quite a number were present who failed to sign. The success of the day was due to the splendid organization and planning of the Committee under the chairmanship of Marion S. Emry and the wholehearted cooperation of everyone concerned.

Nine young Friends are now holding or have recently held positions of major responsibility at Fisk University. They are: Paul Gordon, comptroller and business manager; Harriet Gordon, librarian; Jesse Beals and his wife, who have just been added to the staff to take the place of Paul and Harriet Gordon who are going to the Sorbonne, Paris, for graduate study; Susan Mendenhall of New York Yearly Meeting, who is entering upon her third year as Dean of Women; Paul Edwards of Richmond, Indiana, who has recently been appointed Research Professor of Economics, and his wife; and Thomas E. and Esther B. Jones, who have executive charge of the school. For more than ten years L. Hollingsworth Wood of New York, as Vice-President of the Board of Trustees has carried major responsibility for managing affairs of the institution. Charles Haydock, a member of the Trustees Board is also a Friend and Paul D. Cravath, President of the Board of Trustees, is a "Quaker once removed," his mother having been a well-known Friend of West Chester, Pa., who married a Congregational minister and came with him to Nashville in 1875 to take up his duties as President of the school. With rare wisdom and Christian devotion they labored at Fisk for twenty-five years, using the plain language at home and radiating the Friendly spirit throughout the whole of the colored population.

Make Christmas Friendly

When considering gifts for Friends, keep in mind the church paper. It is a continuing gift to be appreciated every week in the year. We shall allow three new subscriptions to one sender for \$5.00. Single subscriptions, \$2.00—to ministers, \$1.50.

The American Friend
Richmond, Indiana

NEWS OF OUR MEETINGS

The scattered Friends of Wenatchee Valley have very much enjoyed meeting together in a parlor meeting at the beautiful and spacious home of May N. Replogle, at Cashmere, Wash. The first meeting was held September 30 at which time Millard Jones, pastor of the Friends meeting at Everett, brought us a very helpful message. On October 28, Isaac Stanley, Superintendent of Puget Sound Quarterly Meeting, was very acceptably present and gave a splendid and inspiring message. Friends brought a basket lunch, and all enjoyed a sumptuous dinner, which was served in the large sun parlor. The afternoon was spent in a social way, which all appreciated and enjoyed. At the last meeting a discussion group was organized, Elizabeth Pearson being made chairman and Mildred Replogle Jones, secretary and treasurer. The next meeting will be held at the home of Nels and Elizabeth Pearson.

The first three meetings of the volunteer committee on international relationships were held in a conference room of the University of Washington Y. M. C. A. Building, at 4 p. m. on Sunday afternoons. The purpose of the meetings is to study questions on international relations especially with a view to an active campaign to bring about a better understanding among different races and nationalities in Seattle, Wash. It has been suggested that arrangements be made for speakers from among the foreign born members of the student body who might be qualified to appear before clubs, Bible classes, etc., of the various churches and present their nationality's view point on such international questions as might hinder goodwill between this country and theirs, the idea being that if all Americans had a thorough understanding of the view point and ideals, the supposed grievances if any, of other races, that this would do more than anything else to pave the way for a lasting world peace. At the last meeting Floyd W. Schmoee gave a talk illustrated by reading from his "War Diary" of his life and duties over seas while acting as a member of a reconstruction movement of the American Friends Service Committee. At the meeting preceding that, Mr. Earl W. Roop, who spent three years as a public school teacher in the Hawaiian Islands, gave a talk on the mingling of the races in those islands, bringing out the difficulties which the oriental races have met there in their struggle for democratic equality. At the first meeting, Isaac N. Stanley, the pastor, was elected as temporary chairman and C. R. Coe as secretary-treasurer.

Quarterly Meeting was held November 17 and 18, at Bloomingdale, Indiana, with much interest manifested in the various departments of work. An unusual number of visiting ministers were in attendance. Murray S. Kenworthy, representing the American Friends Service Committee, Nettie

Springer and Inez Batcheller, evangelists of Iowa, Elmer Jordan, and Burnie Cook both of Vermilion quarter, and all the pastors and resident ministers of the quarter, making thirteen ministers present. Evangelistic messages were brought by Nettie Springer and Inez Batcheller. Murray S. Kenworthy presented the work of the American Friends Service Committee in the Quarterly Meeting, and also in Tangier, Marshall, Kingman, Newport and Rockville. He addressed seven high schools in this section of the State. On Sabbath morning he gave a most effective appeal before a large congregation in Bloomingdale.

The executive committee of Bloomingdale Quarterly Meeting is arranging for a conference on departmental work at which R. R. Newby, Yearly Meeting Superintendent, is expected to speak. A playlet, the theme of which was the substitution of peaceful methods of settling all difficulties between people or nations, was given in a special Armistice Day service on the evening of the 9th, by the young people of Bloomingdale. Annie Carter of the high school trained the group. A Father-Son meeting under the leadership of Lyman G. Cosand was a great success, on the evening of the 18th. This was a union meeting of the three churches of the town, with C. C. Griggs, pastor of the Christian church as the chief speaker. Melvin Davies, a senior in the high school, spoke for the boys and Superintendent Wilson for the men. A male quartet sang. In the union Thanksgiving service to be held on the evening of Thanksgiving day in the Christian church, Lyman G. Cosand will give the sermon.

A conference sponsored by the Oregon Women's Clubs for the promotion of Peace held at Portland, November 10, had three Friends among the speakers on the program. Levi T. Pennington, President of Pacific College spoke on "Nationalism as a Cause of War," which was furthered among other things, by the old school of biology, a biased history and a perverted religion. Round table discussions in the afternoon were led by Dr. S. B. Laughlin of Willamette University and Robert H. Dann of Oregon Agricultural College.

Bear Creek Quarterly Meeting met for the first time with Des Moines Friends, November 10 and 11, and all who attended felt it to be a time of unusual blessing and pleasure. The devotional services were

times of heart-searching and inspiration and presented anew the possibility of living the unselfish, Christ-like life. The business session was marked by the unity of spirit and the efficiency of the new clerk, Lloyd Mendenhall. All visiting friends were cordially welcomed, and entertained, through the co-operation of the Des Moines pastor, Percy M. Thomas, and all the members. The pastors and representatives from Bear Creek, Earlham, Linden, and Stuart were in attendance, three of them for the first time, namely Olive Birch, Linden; Simon N. Hester, Earlham; and Percy Thomas of Des Moines. Moses T. Mendenhall was present throughout, and brought a splendid message on "Building," on Saturday morning. Simon Hester was blessed in bringing the message on Sabbath morning. The afternoon service was under the care of the superintendent of Bible schools, Earl Kellogg, and the main feature was an address by Roy Williams of Oskaloosa, on Religious Education.

Armistice Day was most appropriately observed during the morning service of the Winchester Meeting, Indiana. The motto of the service was "Blessed are the peacemakers for they shall be called the children of God," the same being carried out in every phase of the program. Following the organ prelude, the poem "Armistice Day" was read by Frances Robinson, after which "The Call to Worship" was given in the form of responsive reading. Dr. O. V. Overman made a special prayer in keeping with the day. Familiar hymn tunes were sung by the choir, to which had been set appropriate peace poems. The pastor, Frederick E. Carter read the Preamble and Articles 1 and 2 of "The Paris Peace Pact." Following this he gave a most inspiring peace sermon, in which were made some strong statements in regard to the peace propaganda. He also paid a high tribute to the new president-elect, Herbert Hoover. Philip Kabel read a "Prayer for the spiritual union of mankind," followed by a two-minute silence, after which taps were sounded by the organist, Ethelyn Browne. As a fitting close to the service, several new members were received into the meeting.

Penn Quarterly Meeting was held at Stillwell, Indiana, November 3 and 4, with a very small attendance. During the business session a good message was given by Murray S. Kenworthy, Regional Secretary of Friends Service Committee. His messages were enjoyed by a goodly number of people in the evening sessions. Men of the world as well as of the church saw very plainly that a nation or community which neglects backing up Christ's Kingdom in all its phases is courting great loss. Friends have a special, God-sent message to men.

Penn Quarterly Meeting was held at Deer Trail, Colorado, November 10, 11. Walter H. Wilson, Superintendent of Nebraska Yearly Meeting, was present and gave help-

THANKSGIVING

BY ANNA NEWSOM BARKER

Our nation's God, to Thee,
For all Thy gifts so free,
Our thanks, we give;
Oh, may our land do right,
And drive wars from our sight;
Oh, guide us by Thy light,
While here we live.
Advance, Indiana.

ful messages, the theme on Sunday being "Our relationship and responsibility to one another in the body of Christ." In his address on Peace, Errol Elliott emphasized the thought that in war all lose and no one wins. A discussion at the meeting on Ministry and Oversight proved very interesting when representatives from the monthly meetings presented different phases of the subject: "Training for the future church." Resolutions on the Kellogg Peace Treaty were presented by Mrs. Weisner of Denver and adopted by the Quarterly Meeting. The social atmosphere was a pleasing feature, a warm feeling of brotherly love prevailing and all were conscious of the invisible Presence. The ladies of the local meeting served meals to all present in the basement of the church.

The ministers' conference of Hesper and Tonganoxie Quarterly Meetings was held at the home of Charles T. Moore, Lawrence, Kansas, November 7. The morning meeting was in charge of Oren Dunlap, pastor at Hesper Meeting who read and commented upon Hebrews 13:1-21, and J. Edgar Williams of Kansas City gave a very helpful talk on answered prayer. Clinton L. Nellis, Mrs. George Bond and Charles Moore expressed words of appreciation. The noon hour was enjoyed in fellowship about the dinner table. The afternoon session was called to order by the president, George Bond. A special number was sung by Nettie Haworth, Grace Thompson, Charles Moore and Oren Dunlap. Prayer was offered by Marie Cassell and solos rendered by Nettie Haworth and Grace Thompson. Marie Cassell led in the discussion of how to minister to children and many practical points were helpfully considered.

Smithfield Quarterly Meeting was held at Woonsocket, Rhode Island, November 10 and 11. The usual business was transacted in the afternoon of Saturday and in the evening Leslie H. Barrett, pastor at Worcester, gave a very interesting stereopticon lecture entitled "The Journey of Life." Sixteen guests from Worcester and Bolton remained over night. Sunday morning, Arthur B. Chilson gave a very enthusiastic and interesting sermon from his rich personal service on the mission field of East Africa. The Sunday School was taught by Leslie Frazer. In the afternoon Arthur Chilson spoke again by special request and nearly every one remained to hear his informal talk on Africa, its geography, wild life, people, etc. It was a splendid Quarterly Meeting, the services and spirit being unusually fine. The meeting closed just before sunset which was most glorious and awe inspiring, a beautiful benediction to the services and Armistice Day.

At the morning meeting on Armistice Day, the South Salem, Oregon, Friends

Christmas and Books

What could be a more suitable combination? The gift of a book indicates personal thoughtfulness and interest and assures the recipient lasting pleasure.

Listed below are only a few of the newer books, we have many others and can fill your order for anything now in print.

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QUAKER ADVENTURES	Edward Thomas	2.00
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INTIMACY WITH JESUS.....	Charles M. Woodman	1.75
A searching study into the inner life that so marvelously reflected the life of God.		
PEACE CRUSADERS.....	Anna B. Griscom	1.50
A new collection of stories, poems and essays for children to read and to use as recitations. Extremely valuable for teachers.		
CHINA'S MILLIONS.....	Anna Louise Strong	4.00
One of the most vivid narratives of present day conditions in China that has been published this year.		
UNDERSTANDING INDIA..	Gertrude Marvin Williams	3.50
Another book about the ever-interesting Orient which should not be overlooked.		
QUOTABLE POEMS.....	Clark and Gillespie	2.50
An anthology of quotable poems selected from the inspirational verse of three hundred poets.		
THE HERETIC	Dan Poling	2.00
A novel of life along the river front of New York City, showing the conflict between a real religion and the creed and precedent which frequently passes for it.		
EVEN UNTO BETHLEHEM	Henry Van Dyke	1.50
The human story of a divine event, a reverent imagination has filled in details until the whole story glows with fresh life.		
SONS OF AFRICA.....	G. A. Gollock	1.50
A most unique collection of biographies of outstanding Negro Africans, of particular interest to those interested in race relations.		

Friends Book and Supply House

101 South Eighth Street Richmond, Indiana

Church used the Commemoration Service program arranged by Lincoln Wirt, Western Secretary of the National Council for the Prevention of War. The pastor, Charles C. Haworth, gave a very impressive and timely sermon, through which ran the question are we true to our faith, and by being true, doing all in our power to promote peace and goodwill among the children of men? Thus, making good the promise to the boys who went overseas that this would be the last war.

Helen T. Binford of Guilford College, gave a most interesting talk on Friends

Mission work in Japan, to the Senior Christian Endeavor of Central Friends Church, High Point, N. C., on Friday evening, November 9. She read a letter from Elizabeth Binford which gave an intimate picture of the "57 varieties" of work they do. In addition to the talk, Mrs. Binford showed a number of Japanese things which were of great interest to the young people. On Armistice Day, Tom A. Sykes gave a strong sermon for peace in the morning service. His subject was "The Two Points of View in Reference to War." He displayed a number of shell cases and other war relics as the argument of the militar-

ists. Opposed to this he offered the way of Christ. In the evening service, Norman Fidler, who was a lieutenant in the British army during the war, and is now a member of Central Friends Meeting, told of his experiences in the trenches. It was a strong testimony for peace and made a deep impression on his hearers. On the 14th and 15th of November, Alfred C. Garrett of Philadelphia gave a series of talks on Christ. His subjects were, "The Light of Christ," "The New Covenant," "The Mountain Top Temptation," and "The Great Crisis of the Christ." These talks were a source of great spiritual uplift to the meeting.

Sunday evening, November 18, twelve students of Vermilion Academy were actively engaged in religious leadership. Five were represented in a double quartet; seven conducted a service at Ridgefarm in conjunction with the pastor, while George Moore, pastor at Ridgefarm, occupied the pulpit at Vermilion Grove.

On account of the remodeling on the Friends Church, Spiceland, Indiana, the next session of Spiceland Quarterly Meeting will be held at Raysville, Indiana, on December 8.

The fellowship meeting of Friends in Toronto, Ontario, on November 18, Sunday evening, was addressed by Father L. Minahan of St. Vincent de Paul Roman Catholic Church, widely known for his interest in public affairs, on Christian Citizenship. The following Wednesday evening at the annual missionary supper the speakers were Gurney and Elizabeth Binford, Friends missionaries to Japan. The fine response of the Adult School to attend the meeting for worship in a body was much appreciated. Frank C. Guyatt of Carthage, Indiana, expects to attend Yonge Street Quarterly Meeting in Toronto, December 1. An All-Quaker Day is being planned for December 9, at which Walter C. Woodward and B. Willis Beede of Richmond have indicated their intention to be present.

Sunday, November 4, was "Go-to-Church Sunday" at Brockway, Montana and proved a real success. After four weeks of planning and advertising, the morning dawned bright and clear, a "perfect day" for the occasion and by ten o'clock, people began coming with well-filled baskets and continued until well after noon before all had gathered—between 160 and 200—to help make the day a success. Instead of the usual Sunday school, the principal of Brockway high school gave a talk on "The values of school morals," followed by the pastor, Loren A. Phinney, with a sermon based on the text, "He went about doing good." Special music added to the occasion. At noon all gathered in the basement of the school house for the sumptuous dinner. In the afternoon a program was

given in the Brockway Hall and special music was furnished by the Watkins quartet, the Circle United Brethren choir and a solo by Bertha Phinney, with a sermon by the pastor of the United Brethren Church of Circle on the subject, "Lay up for yourselves treasure in heaven." The offering of over \$17.00 was also an indication that it had been a gracious day and that the people felt that services were worth while.

NEW HOPE NEWS ITEMS

New Hope Friends Church is six miles south of Hay Springs, Nebraska. The pastor, Gene Daughette, and Ernest Coleman with Paul Mendenhall and family motored on November 11 twenty-two miles to Beaver Valley for afternoon services where he gave a very acceptable message. This earnest group of Friends at Beaver Valley are without a pastor at present but keep up regular Sunday morning meetings. As a result of a recent revival meeting several new members have joined the meeting. The highway from New Hope to Beaver Valley runs through Hay Springs and over Pine Ridge, a mountainous section covered with pine trees intersected by deep canyons. The new scenic highway makes the two meetings more easily accessible to each other.

Anna Coleman, daughter of Joseph and Rhoda Blackledge, who was seriously injured in an auto accident nearly two years ago, was operated upon for brain pressure, November 13, at the local hospital by a surgeon from Norfolk, Nebraska. Hope is maintained for immediate recovery which is as yet uncertain.

Robert Lembrich, a newly recorded minister of New Hope Meeting, was married on September 16 to Mabel Fleck at Enfield, Illinois. They are now at Asbury College, Wilmore, Kentucky, where both will graduate next spring.

The pastor preached at Prairie Home about seventeen miles from New Hope, November 25. This is the birthplace and boyhood home of B. Willis Beede. Recently a series of meetings was conducted here with many conversions by Ralph Myers, a former Friend from southern Indiana.

Louise Van Buskirk, a local rural school teacher has been conducting unique lessons in Geography by having her pupils write to the different Friends missions in foreign lands, as they make a study of that particular country. Some very interesting answers from missionaries as well as natives have been received, and both Christian and non-Christian parents alike are eager to read them.

A car load of delegates from the meeting and the C. E. planned to attend Quar-

terly Meeting at Spring Bank but a heavy snow fall spoiled the plan. The pastor went by train over 400 miles to find at Waterbury where the storm was even more severe that the meeting was postponed until November 24.

CONFERENCE HUGE SUCCESS

The first mid-year conference of the Women's Missionary Society of Indiana Yearly Meeting held at Muncie, November 9, was very well attended and greatly enjoyed by all. Representatives from twenty of the thirty-four local auxiliaries of the Yearly Meeting responded to roll call.

In the morning, after a period of devotion and the transaction of the necessary business, Leona B. Doan of Marion gave a history of the growth of the idea of unity among Friends, paying a tribute to Eliza Armstrong Cox, and then showing the advantages of the Union. Alice W. Hunt of Fountain City, followed, calling attention to the wonderful things which the Union is doing. Florence M. Parker of Carthage gave a very touching incident of the value of prayer in expressing her appreciation of the Union. Flora T. Sayers of Muncie very definitely presented our aim and task. Frances Wright and Alta Jewell of the Friends Central Office suggested very practical ways of adding to the physical comfort and well-being of our missionaries.

During the noon hour, the Muncie ladies served a very bountiful and delicious repast, after which a short social period was enjoyed.

In the afternoon, Agnes L. Day of Westfield, Secretary of the Literature for the Union, spoke in her usual interesting manner, entertaining as well as instructing. Esther Pickett of Fountain City gave a report of the Winona Summer School of Missions, after which the meeting adjourned. Every one felt that it had indeed been a day well spent.

POPLAR RUN INTERESTS

A class of Juniors, the present Young People's Class of Poplar Run Sunday School, began the maintenance of a little orphan girl in the Lyndale Home, Jamaica. She has now grown to young womanhood and all the reports sent by her guardian have been well pleasing to the class, as also have the bits of information given in her own naive letters. She has taken Government examinations and is teaching in one of the lower form schools. The pay is not enough to keep her so the class still keeps in touch with her and is helping her bit by bit toward a higher education.

The class is pleased to have her still come to them with her problems. At one time, she wrote that it would be an advantage to be able to give a little doll as a prize to a girl under her and also something to a boy. She was enabled to do so. At another time, she admitted the great need of a Bible, as hers was worn out. Needless to tell, she got the Bible, a good

EVANGELISTIC MEETINGS

"And he gave some . . . evangelists." D. W. Whybrew feels he has this gift as long experience has abundantly demonstrated. Have him hold a series in your community. Write him at Upland, Indiana.

ofield Reference Bible. Just recently she wrote that she was to attend a wedding at the Holidays and greatly needed a new white dress for the occasion. What young people's class would fail her in at?

The class is looking forward to the time when Friends may hear of Mabel Rampat giving her bit in the Lord's work.

Brazil Mendenhall, one of the trustees of Poplar Run Church is having a general arm sale preparatory to spending the winter in Florida. The good wishes and blessings of the entire community go with him and his wife.

JOHN CHAWNER

John Chawner, son of Chalkley A. and Sarah Cox Chawner, was born at Azalia, Indiana, December 19, 1840. After a few years the family moved to Thorntown, Indiana. He entered Friends Boarding school, now Earlham College, when 18 years of age. By teaching and going to school alternately he graduated from Earlham in 1864. He also attended Michigan University two years. He served one term in the legislature of Indiana in 1877.

Aside from this he gave himself to teaching in various Friends schools in Indiana, Iowa and California, giving fifty years of his life in this constructive service. Eight years were given to Penn College, Iowa, as teacher of Latin and Greek. He moved to California in 1891 and helped organize Whittier Academy which developed into Whittier College.

He was married to Amanda Jessup in 1868. They were parents of two sons and two daughters. She passed away in 1894. He was married again in 1895 to Mary E. Jenkins. They had two sons.

John Chawner was a useful member of the church in every place that he lived, and was always zealous for truth and righteousness. He served California Yearly Meeting as Clerk for twenty consecutive years. He passed away peacefully at his home in Pasadena, California, October 23, 1928. Funeral services were held in Friends Church at Pasadena, California, October 25, and his body was laid to rest in Whittier Heights cemetery.

GOOD CONFERENCE

The Ministers and Workers Conference of Wilmington Yearly Meeting was held at Spring Valley, Ohio, November 15, with an interesting program. Representatives from fifteen meetings responded to the roll call. Both morning and afternoon the attendance was good, the theme being "The Church at Work." Lindley J. Cook spoke on building for the future, emphasizing the need of a spiritual atmosphere in the home for the young child and proper teaching about God in the Bible school. Chas. O. Whitely, Field Secretary of the Home Mission Board of the Five Years Meeting gave a timely heartsearching message on gathering the harvest. Soil preparation,

sowing of proper seed and careful systematic cultivation are necessary to a good harvest, in the gathering of which all the church should unite under divine guidance.

Russell Rees of Sabina Meeting gave a forceful message on the outreach of the church, referring to the work of Friends on the foreign field in our large cities, and among the Indians and the Negroes. Educational and missionary equipment must include also consecrated men and women. Virginia Peele of Wilmington read a carefully prepared paper on methods of

financing the church. The principle of tithing solves the financial problems in our meetings. Practical suggestions were offered including the every member canvas and duplex envelopes. Helpful discussion followed each subject.

The devotional periods were times of spiritual uplift. In the closing consecration service, led by Charles O. Whitely, Friends were made conscious of the need for daily consecration of themselves and all they have to the great work of bringing the world to Christ.

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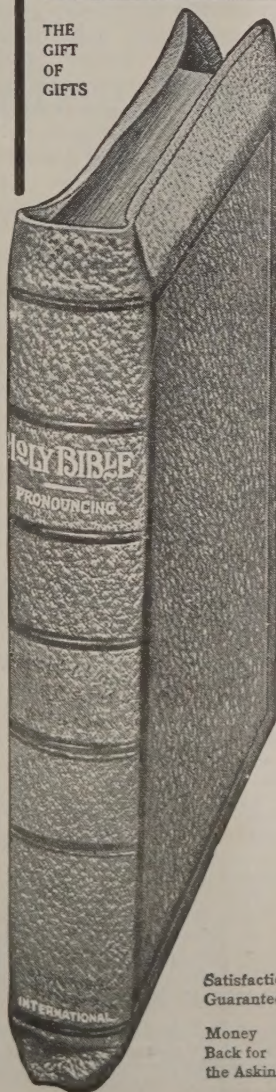
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SPECIMEN OF TYPE

and of Ar'pad? where are the go
Seph-ar-vá'im, He'ná, and I
have they delivered Sá-má'ri-a
mine hand?

35 Who are they among all the
of the countries, that have deli

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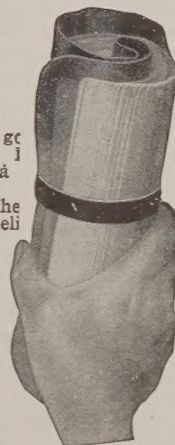
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PROGRAMS ON AFRICA

How long has it been since you have given a missionary play at one of your church programs? Besides the entertainment and the pleasure and value derived from working together on a play, there is no better way of impressing upon people the sacredness of Christ's injunction: "Go ye into all the world and preach the Gospel—" than by calling their attention to the lives and labors of those who have devoted their lives to the Master's cause in strange lands.

Following is a list of five short plays on Africa suitable for production by a missionary society or in a general church program. "Livingstone Hero Stories," price 15 cents, calls for a cast of from thirty to forty, and is much like a pageant. However, any scene can be given separately very satisfactorily with a much smaller cast. "Robert and Mary," 25 cents, is a story of the life of the Moffats, pioneer Scotch missionaries. It calls for fourteen characters, and its acting time is about forty minutes. "Through the Dark," 15 cents, uses four characters and acts about fifteen minutes. "Ordered South," 15 cents, is the story of a young missionary's overcoming home opposition. It uses six adult characters, and acts about fifteen minutes. "Kanjundu," 25 cents, fifteen characters, acting time about fifty minutes. This play is, perhaps, more pretentious in its development of dramatic situations than any of the others. It offers a good opportunity for character acting, and is excellent in its development of local color.

Any of these plays may be ordered from the Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

CHRISTMAS SHOPPING LIST SUGGESTIONS

In response to the many requests for Christmas Gift Suggestions the Foreign Mission Board offers the following list:

For Our Women Missionaries:

New books and subscriptions to magazines; stationery and writing materials including Sunshine Greeting cards for Christmas, New Years, Birthday, etc.; handkerchiefs, scarfs and hose with mending silk to match; all kinds of towels, lunch cloths with napkins, sheets and pillow slips; sewing materials; manicure sets and other toilet accessories.

For Our Men Missionaries:

New books and subscriptions to scientific and religious periodicals; stationery and writing materials including loose leaf note books and memo. books; handkerchiefs, hose and neckties; talcum powder, shaving and tooth paste.

For the Missionary Children:

Story books; pictures for framing or for scrap books; all kinds of toys including dolls, tea sets, basket and volley ball sets; puzzles and games; miniature manicure sets, soap, tooth brush and paste; writing ma-

terials including pencils, water colors and crayons.

For the Mission Stations:

Post cards (may be "used" if pasted together to cover writing); pictures in cardboard frames or for framing; toys including dressed dolls, dishes, tools for boys, volley and basket ball equipment; games and puzzles; pieces of cretonne or other similar material for making school, sewing or utility bags; piece goods for quilt blocks and longer lengths for children's clothing; stamped art squares for sewing classes; bandages made of used muslin strips; writing materials such as pencils, tablets, pens, blotters and erasers.

A Surprise Gift Bag:

Make a Surprise Gift Bag for some missionary from bright cretonne. Fill it with small gifts, one labeled for each American holiday in the year, such as Thanksgiving, Labor Day, April Fool's Day; Birthday, etc. Attach a string with tab indicating the date on which the gift is to be drawn.

A custom's charge of from one-fourth to one-fifth the value of the package is made on parcel post packages except on "printed matter." Missionaries will be very grateful for a cash offering sent under separate cover to help defray customs' charges. Parcel post is the most satisfactory manner of sending Christmas packages to the mission fields. Consult your postmaster or write to the Home Office for detailed information. Address, American Friends Board of Foreign Missions, 101 South Eighth Street, Richmond, Ind.

BIRTHS

FARLOW—To William M. and Ella Farlow, High Point, North Carolina, November 4, 1928, a son, Billie Reed.

ROBUCK—To P. F. and Ruth Kelsey Robuck, Plainfield, Indiana, November 20, 1928, a daughter, Ruth Ellen.

DEATHS

PLEAS—At Whittier, California, November 8, 1928, Sarah Ann Pleas, widow of Elwood Pleas and daughter of Joseph and Rebecca Burgess Griffin, in her 94th year. Born at Spiceland, Indiana, she was educated at Friends Academy and Earlham College. In 1854 she was married and became mother to four sons and two daughters, three of whom survive their parents: Mettie B. Beckett of Whittier, and Robert and Earl of Chipley, Florida. She was a lover of nature, particularly of flowers, and originator of peonies, and was one of the three honorary members of the National Horticultural Society of America, her articles for Horticultural magazines being in great demand. She was of a happy disposition, her faith in Divine grace cheering her to the end of a long and useful life. Leanah Hobson was in charge of the funeral service.

NIXON—Suddenly, November 1, 1928, at his home in Pasadena, California, where he had lived since 1907, Nathan Trueblood Nixon, son of John and Deborah Nixon (later Deborah Nixon Unthank). He was

FARM FOR SALE

115 acre farm in Friends Community, near Ivor, Virginia, is for sale. Any Friends interested please write for further particulars to Eugene R. Raiford, Westtown, Pa.

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born in 1845, at Salem, Indiana, and in 1854 removed with his mother to Spiceland, Indiana, where his early life was spent. In 1893, he married Sophia Parker of Knightstown, Indiana, who survives him with their daughter, Joanna FitzPatrick of Palo Alto, California. He was a birthright Friend, and passed away with the assurance that "all is well."

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Sumerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. a cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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